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ΕΚΛΑΜΨΙΣ ΤΩΝ ΔΙΚΑΙΩΝ:

OR, THE

Shining forth of the RIGHTEOUS:

A

SERMON

PREACHED

Partly upon the death of that Reverend and Excellent Divine,

Mr. *STEPHEN CHARNOCK*,

And in part

At the Funeral of a godly Friend.

By *JOHN JOHNSON*, M. A.

Φωτὸς δὲ καὶ καθαρότητος καὶ ἀφθαρσίας ἕξεως παραλλαγὴ, οὐδὲ διαφθορὰ πρὸς τὸ ὁμογνὲς ἐνηθίσθαι, ἀλλ' ἀεὶ μία ἕξις ἐπιλάμπει τοῖς πᾶσιν, ὅταν ἡμῖν φαίδρ; γενόμενοι λάμψωσιν ὡς ὁ Ἥλιος. —— Greg. Nyssen. Orat. de Mortuis.

——ὡς ὁ ἥλιος —— οὐκ ἐπιδὴ οὗτος μόνον, ἀλλ' ἐπιδὴ τότε τῆς ἄκρας φανερότερον ἀπόσωμεν ἕξεσιν τοῖς γνησίοις ἡμῶν κἀγαθοῖς παράδειγμα, Chrys. hom. in Matt. 49.

Cum a propriâ & ingenita Corruptione immunes —— ab ascitiâ improborum inquinatione separati, non tum ut alim sicut Luna, quæ suâ Luce mutabilis est, sed ut ipse Sol infinito fulgore fulgebunt. Cartwr. in Mat 13.43.

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TO THE READER.

Courteous Reader,

I *Thought when it was told me that my only boſom-friend amongſt the Miniſters, that excellent Divine* Mr. Stephen Charnock (ὁ μακαρίτης) *lay a dying, that I heard a Voice from Heaven which whiſpered to him, Go up and Die, but ſpake aloud to us,* Do the Prophets live for ever? *It awakened me to review a Sermon which I had preached at the requeſt of ſome godly friends in* Leiceſterſhire *upon a Text given by their Father the day before his Death, and to repeat it to ſome very few of* Mr. Charnocks *Hearers. My intent in publiſhing of it is not ſo much to gratifie them both, as to endeavour ſome ſmall benefit to the ſouls of ſome weaker Chriſtians as well as theirs, before I go hence and be no more. May not a little milk be handed by me to new born babes, but one or another muſt think ſtrange of it? What if they ſhould? I leave it to others to feed ſtrong men with ſtronger meat. This prevails with me,* Mr. Charnock *is dead,* I'm a dying. *Some other reaſons I have acquainted him with who knows my thoughts afar off. Here's nothing of an* Elogium *on my Country friend (that I delivered formerly to his Relations) little concerning* Mr. Charnock. *I ſhould have ſaid, at leaſt attempted, much more; but I heard a Narrative of his Life will be drawn by an able hand. All my skill could not have done it to the life. If this Sermon beyond my intention ſhould fall into the hands of any Miniſters, beſides ſome few my acquaintance and Juniors, who may challenge it from me, I ſhall add only this follow-*

Pictores P. I. chram abſolutámq. faciem rarò niſi in pejus effingunt. *Plin. ſec. lib. 5. c. 10.*

following character taken out of several of the Fathers Writings, more applicable (I dare avouch it) to Mr. Charnock *than those to whom they affixed it. I cite not the places, they are known to Scholars.*

He was, Τοῖς ἤθεσι πόλιος ἐκνεύστητος, Ραιδευθεὶς πάσῃ σοφίᾳ τῶν ἔξωθεν λόγων, τοῖς δὲ ἱεροῖς γράμμασιν ἐκβρέφυς καὶ μέχρι τῆς τελειόσεως συντροφῆις καὶ συναυξηθεὶς καὶ συνακμάσας Τῆς φιανθεωπίας Εικων μᾶλλον δὲ αὐτὸ τὸ ἀρχέτυπον. Σύνοικον ἑαυτῷ μόνην τὴν ἀρετὴν ἐποιήσατο. Οἰκος Χριστῷ λογικὸς δι' ἔργων ἀγαθῶν, καὶ δογμάτων ὀρθων συνιστάμενος. Πρόσωπον ἀληθῶς ἐν εἰκόνι Θεοῦ μεμορφώμενον. Θεοπρεπῶς τε τῷ ὄντι Θεὸν θρησκεύων, ἀγάπην ἄσκων ζωὴ διὰ πάντων ἐξηπασμένην, σεμνότητι ἀνεπίδεκτος, ἡσυχίᾳ λόγῳ ἐνεργεστέρα ἢ δεσποτεία αὐτῷ τὸ ἐφάπτον πῦρ, πρὸς τὰς ἱερουργίας ἐφελκόμενη, πηγὴ ἀληθείας μεγάλως φωτός. Αὐγή. Το Χριστῷ στόμα, γνήσιος ἐκφάντης τοῦ πνεύματος, ἡ στάμνος ἡ χρυσῆ, πλήρης τοῦ θείου μάννα, πλήσης τοῦ ὁσανίου τροφῆς, ἀγάπη πίνουσα, χάρις ὡραιζομένη τοῖς χείλεσι, ταπεινοφροσυνης ἀκρότατον ὄρος, ὑψηλὸς τῷ βίῳ τε καὶ λόγῳ, τῶν θείων ἐξαγιστής, τῶν δε πρακτέων καθηγήτης.

Πολυφόρος τοῦ Χριστοῦ ἄμπελος, ἡ δίκην βοτρύων γλυκερῶν κάρπους ἀνθοῦσα διδασκαλίας, καὶ τοὺς τῆς Ἐκκλησίας τροφίμους τῷ κόρῳ τῆς θείας ἀγάπης ἐυφροσυνοῦσα, καὶ πάντα ἑδωκε φέρων τῷ λαχόντι καὶ σωσαντι κλήσιν, ὡραιφανειαν ἐυεξίαν τοῦς λόγους αὐτοῦ ὧν τοῦτο ἀπέλαυσε μόνον τὸ ὡραιδεῖν καὶ ἐρᾶσθαι ὡς Χριστὸν προείλησε.

I pray they may be delivered into this expressed form as these lines were into their Types; and commend them and the following Discourse to the blessing of our good God, and rest

Thine in our Lord,

John Johnson.

THE importunity of some constrains me to render into *English* the Character in the Epistle to the Reader, though far short of the copiousness and elegancy of the *Greek* Language.

i.e. He was as to manners and comportment venerable and grave, like an aged person from his youth: Then well train'd up and learned in all the wisdom couched under exotick and foreign languages: In his skill in both the Originals of Sacred Writ, the wisdom taught by the holy languages, was he instructed, and so augmented and grew ripe (as in years) even to perfection; and became not only the lively representation, but the original it self of humanity, love and kindness towards the sons of men; Keeping no consort but only grace and vertue. He was the Rational house of God, Christs spiritual building, the Temple of the Holy Ghost, framed, made up of Orthodox Doctrines and good works. A person really transformed into the very Image of God himself. Always serving the only true and living God, as becomes such a God. All the work wherein he employed and exercised himself with diligence, skill and constancy, was love to God and souls. His life he examined and squared until it was in every thing exact according to the rule of the Word. His Gravity not affected in the least; his very silence was more efficacious many times than his own, very often than the speech of others. But all his Ministerial service always such as brought down fire from Heaven upon the spiritual Sacrifices. He being a fountain of Divine Truth, a larger beam of great light, which always carries much warmth and heat as well as light along with it. He was the very mouth by which the Lord Christ spake, and a genuine Interpreter of the Holy Ghost of his mind in the words, of his meaning in the Doctrines of the Gospel. That Golden Urn (in the Ark of God) that preserved Divine Manna, and was fill'd to the brim with Cœle-

Cœleſtial *food* to nouriſh ſouls in ſpiritual, unto eterna lifes; his heart ever-flowing, and over-flowing love, and grace abundantly poured round his lips. The Doctrines he ſet forth before his Hearers for food and phyſick, were moſt Divine, whom he never directed into any way of truth wherein he had not walked before them. Chriſts moſt fruitful Vine over-ſpread the walls of his Auditory, well hung with lovely cluſters, and flouriſhing with pleaſant fruit of all the ſalutiferous Doctrines of the Goſpel, whence Miniſters, others carried home baskets full to rejoice the hearts of new-born babes which they were to bring up for Chriſt. Herein lay his Eminency, he had reſigned all into the hands of his Lord and Saviour that had received him, *viz.* his Eſtate, Reputation, Health, Life, and what ever might be for his comfortable being here, even his Learning and Learned Diſcourſes, enjoying only thus much of all theſe things that he over-looked them, and had wherewith he might make it appear how much he pre-eſteemed Chriſt before them.

MAT. 13. 43.

Then ſhall the Righteous ſhine forth as the Sun in the Kingdom of their Father.

OUR Lord in this and the two precedent verſes, aſcertains us what Diſcrimination at the end of the world ſhall be of Saints and Sinners. They can hardly be diſtinguiſht here. In the Lords field, *pure corn* grows, and alſo *tares*, i.e. not ſuch noiſome and noxious weeds as *cockle*, *darnel*, *&c.* openly known, notorious ſinners, ſuch ſhould be weeded out: But as the Learned *Brederodius*, after him *Scultetus* and others do expound it, *burnt or blaſted* corn, which cannot be extirpated before Harveſt, without endangering the plucking up good corn with it. (From the ſame root I have obſerved, blaſted ears ſprang up-muſt then), ſince 'twould *ſully* and *damage* the good corn. Amongſt the truly righteous, Hypocrites grow up, which are but, 1. *Things that offend*, i.e. not Diſſenters, they are perſons ſcandalized, offended: Nor, 2. only men Heterodox, or Hereticks, that lay Traps to enſnare others. But, 3. All ſuch as lay, or lye themſelves, as *ſtumbling-blocks*, and *ſnares* in the way; weaker Chriſtians can hardly get to Heaven for them, not without ſtumbling, wounding their Conſciences, and making their hearts to ake. 2. *Perſons that do iniquity*, no good, much miſchief in the Church, and that make it their *employ*. Too many ſuch there are in the viſible Church, becauſe they whoſe concern it is, take not that *care* of, and *inſpection* over them as they ought. When both theſe ſhall be bundled up by the Angel, and hurl'd into the fiery furnace, as fewel for Hell, yet not be conſumed, but *Salamander*-like, live in the *devouring fire, and dwell with everlaſting burnings*.

Σκάνδαλα, Stumbling-blocks, Traps.

Conſider theſe four Particulars.

1. The Subjects of future Glory, the *Righteous*.
2. What their Dignity, preferment, and eternal happineſs

ἐκλάμψουσιν, not only as *Justin*, and *Gr. Nyssen* cite it, λαμψωσι.

will be; *viz.* 1. They shall *shine* (as they do in Grace and Holiness, much more) in glory. 2. *Shine forth*, i.e. be perfectly freed from every thing that eclipses their light, or obscureth the splendor and brightness of their Grace and Holiness. 3. *Shine forth as the Sun*, i. e. gloriously, incomparably, not as the *Moon* that changeth; as the Sun in its noon day glory, with unchangeable, everlasting light shall they be *perfectly glorified.*

3. The Firmament or place where, *In the Kingdom of their Father.* God may as soon be pulled out of Heaven, his *Being* and *Glory* be extinct, as they plucked out of their Orbs, and their light and glory be put out.

4. The time when, when Hypocrites, the unrighteous shall be cast into the lake of fire and brimstone, to be tormented with their Father the Devil, and abide there for ever; there, to the torment of sinners, their own unspeakable comfort; especially to the glory of God shall the righteous in Heaven shine out. Hence,

Note, 1. They that shall be glorified, are the righteous, *viz.* through Regeneration, Reputation, by Sanctification and Acceptation.

1. They that are righteous through *Regeneration*, called (*v.* 38.) *the children of the Kingdom*, (by an usual *Hebraism*, as in those terms, *children of death*, *children of wrath*, *&c.*) 1. Because they are designed for, and constituted by God *heirs* of the Kingdom: And, 2. are made capable of it, being *born* of the *Word*, of the *Spirit*, of God *himself.*

Καπαλύουσες τὸν λόγον τῆς ἀληθείας — λύουσες ἐκ τῆς γῆς φωτεινότερους καὶ δυσμενεῖς εἰς γῆν, ἑαυτοὺς ἀπολλυοντὸς καὶ αἷμα ἀθῶον ἀπρεπέων ψυχῶν ἐκχέοντες ἐν τῶν χειρῶν, ἡμῶν ἐκζητόμενον. G Nazian. Orat. 18.

1. They are born again, not of corruptible black rotting seed, but of *incorruptible*, the *Word of God*, which *liveth* and *abideth for ever*, 1 Pet. 1.23,24 *i.e.* Not of the *Word* of *man*, flowers and flourishes of humane wit and eloquence, which soon fade, corrupt, and like rotten seed come to nothing; but of the Word of God, *pure Gospel*, v. 25 whence they grow, and (as the corn sown, and the corn in the ear are of the same nature) by Regeneration turn as it were very word and spirit; that incorruptible seed, the Word of the Kingdom being turned into Grace in their hearts, changes and transforms them into new Creatures, and they grow from it in Grace and Holiness.

2. They are *born of the Spirit*, Joh. 3. 5, 6. and thereby

not

not only *Evangelized*, but *ſpiritualized*, 2 Cor. 3 18. *Changed into the image of Chriſt*, (preſented to them by the Goſpel) who received the Spirit without meaſure, and *transformed from glory to glory*, from grace to grace; or from one degree of the glorious grace and graces of the *Lord*, the *bleſſed ſpirit*, to another; made very like not only to their Lord Jeſus, but the Lord the Spirit.

Yea, 3*ly*, They are born of God, 1 *Joh.* 3. 9. ſo implicitely termed his children in the Text, which calls Heaven by the name of the *Kingdom* of their *Father*. Though 'tis true they grow after in their reſemblance of him, as they grow more holy as he is holy, *Eph.* 4. 23, 24. in holineſs of *Truth* wrought in them by the *Word* of *Truth*, and by the *Spirit* of *Truth*; whereas before Converſion *there is none righteous*, not one *Jew*, one Gentile, one in all the World. All are of their father the Devil, and his works they will do. All are corrupt and do iniquity, yea abominable iniquity, and do not do good. Their beſt actions in holy *Auſtin*'s Language are but glittering ſins, (ſome in our days would ſay the good Father is out, his bolt is ſoon ſhot; what! were the eminent vertues of the Heathens ſins? how differs Grace from Vertue and Morality? therefore we'l ſay) the beſt actions of the unregenerate being not from a principle of Grace, have nothing of holineſs, truth of grace and goodneſs in them.——So are ſins of omiſſion, which was *Auſtins* meaning. They do no good at all.

Rom. 3. 10, &c.

Splendida peccata. Gataker renders glittering ſlips.

2. Such as are righteous by *Reputation*, i.e. to whom God imputeth not ſin and guilt, but reckoneth and reputeth righteous in his ſight, not for any thing wrought in them, or done by them, but for the merit, righteouſneſs, perfect obedience, and full ſatisfaction of their Lord Jeſus received by faith alone.

See Articles of the Church of *England*, Art. 11. *Chriſti juſtitia in juſtificatione fidelibus imputatur quatenus ejus merito juſti coram Deo reputantur.* Ames. Med. Theol. lib. 1. c. 27. th. 12. *Hanc Dei juſtitiam quam donat gratia ſine meritis neſciunt illi qui ſuam juſtitiam volunt conſtituere & ideò juſtitiæ Dei qui Chriſtus eſt, non ſunt ſubjecti, in quâ juſtitia eſt multa multitudo dulcedinis Dei, propter quam dicitur guſtate & videte, quam dulcis eſt Dominus.* Aug. de Civ. Dei, l. 21. c. 24.

This is the *good ſeed*, the *word* of *truth*, the *Goſpel* of our *Salvation*, which being *ſcattered* by Miniſters, and *blown* by the *Bleſſed Spirit* into the *prepared* hearts of *Intelligent* hearers, takes root and grows there; They which come up thereby to truſt, *i.e.* to *hope* in Chriſt, and to be juſtified by faith thorough him, they are the good ſeed, the righteous that ſhall be

glorified. As the Sons of the first *Adam* were made sinners, the Sons of the second are made righteous. None (after regeneration) can make themselves righteous, if they could keep the whole Law; since by *Adam*'s disobedience, theirs in him, they were made sinners. All, and only believers are constituted righteous by the obedience of Christ, who was made of God the second *Adam*, a common head and representative of all that were given to him by the Father. This righteousness is *not their* own, but Christs; yet 'tis *theirs*, being made theirs, 1. by Gods *Donation*; 2. by their thankful *acceptance*, apprehending, laying hold upon, and appropriating of it by faith. So (if I may borrow the Learned Mr. *Richard Hooker* his saying) God accepts them in Jesus Christ as perfectly righteous, as if they had fulfilled all that was commanded in the Law; shall I say more perfectly righteous than if they had fulfilled the whole Law? I must take heed what I say, but the Apostle saith, *God made him to be sin for us who knew no sin, that we might be made the righteousness of God in him.*

Disc. of Justific. p. 7.

2 Cor. 5. 21.

---In quantum viget in nobis quod ex Deo nati sumus, ex fide viventes justi sumus, in quantum aut. reliquias ex Adam trahimus, sine peccato non sumus.---

3*ly*. They who are by Inchoation, I mean by the Word, and by the spirit of Holiness, truly *in part*, though not *perfectly* sanctified and *made righteous*, and *daily more* and more, when as 'twas in an *instant* of their being turned to God that they were regenerate, of their believing in Christ that they were justified. *Whom he justified, them he also glorified*, Rom 8. 30. *i.e.* say Divines, *he sanctified*. There being not a specifical, but only a gradual difference betwixt them; and such have, love, and do righteousness.

Nec tamen ex hoc desinimus esse justi cum ex affectu tenemus sanctitatem. Aug. Ep. 50.

Denominatione ex meliori parte quat. Opponuntur hominibus carnalibus, in quibus nullum est semen inchoatæ justitiæ, nullus conatus piæ vitæ, nullum studium sanctitatis, Doctos appellamus bonis literis initiatos & incumbentes oppoendo eos rusticis & αναλφαβητοις, &c. Daven. Disp. de hab. Just. 3.

1. They *have* righteousness inherent in them, answering to what was in the first, and in some measure to that which is in the second *Adam*, being made partakers of the *Divine Nature*, and receiving of the Lord Christs fulness, *Grace for grace*. In Regeneration the *principles* and seeds of grace, in Sanctification gracious *dispositions* and *habits* are infus'd and wrought. He is a sinner that wanting *original rectitude* hath *corruption* of *nature*

ture in lieu of it. Evil diſpoſitions inclining him inſtead of fearing, ſerving and glorifying God as God, to caſt off the fear of God, to ſin againſt and diſhonour him; and inſtead of loving his neighbour as *himſelf*, his righteous neighbour beſt with ſuch a love, to hate others as his *enemies*, ſo he becomes more like a beaſt than a man, and the *godly* moſt of all. So he is more like a *child* of the *Devil*, than a child of God. So he is righteous, who being created over again, hath ſuch habitual grace and good diſpoſitions wrought in him, as incline and facilitate him to ſerve the Lord: 1. In Holineſs: 2. In righteouſneſs, *Luk.* 1. 75. both in acts of piety towards God, and Juſtice towards man; and fill him with love to God, and all that bear his image, and to all that have as *Bucer* ſpake, any thing of Chriſt in them. So 1 *Pet.* 4. 18. the righteous are oppoſed to the ungodly and ſinners, unrighteous ones that have not the fear of God before their eyes, not the love of God in their hearts, nor grace to live and act juſtly and honeſtly towards themſelves or others, *Rom* 1. 29, *&c.*

Hence 2. they *love* righteouſneſs as their Lord Jeſus did, to whoſe Image they were predeſtinated to be conformed. He being perfectly righteous, did perfectly *love righteouſneſs* and *hate inquity*, they receiving of his fulneſs, do it in their meaſure and degree; which they manifeſt by a conſtant ſerious purpoſe and *endeavour* to follow after holineſs and righteouſneſs, (exerciſing themſelves herein to keep a conſcience void of offence towards God and man) and to depart from iniquity. Though through remainders of corruption they may ſometimes omit ſome duties, or *fail* in the performance of them, or be overcome and *fall* into the commiſſion of ſome ſins; yet as to the conſtant *frame* of their hearts, they love righteouſneſs; and as to their *courſe*,

Ab ipſo habituali propoſito & amore juſtitiæ In eſt omnibus renatis hoc propoſitum hæc voluntas tribuendi quod ſuum eſt Deo & proximo quamvis vitioſa concupiſcentia in contrariam partem ſub inde eos trahat. Daven. Ibid.

3. They *do* righteouſneſs, and *do no iniquity*. Sinners being void of all grace, filled with all unrighteouſneſs, commit ſin, *work* and *do* miſchief, are *workers of iniquity*, Mat. 25. *Sin-makers*; by the *Trade* they drive, you may know their *calling*. They do nothing elſe but ſin, and manifeſt themſelves to be ungodly, unrighteous, by their ungodly and unjuſt practices. By their actings they ſhew themſelves to be men not only of looſe and licentious, but flagitious lives, living in groſs, open and ſcandalous ſins. They ſin like the *Devil*, who from the firſt never ceaſed

ſed to ſin, was a *lyar*, a *murtherer from the beginning*, is and will be ſo, 1 *Joh.* 1. 6. *c.* 3. 4. 6. 8. *Eſ.* 59. 6. So 1 *Joh.* 1. 7. *c.* 2. 29. *c.* 3. 6, 9, 10. They are righteous that work righteouſneſs, making it the τὸ ἔργον, the main buſineſs and *employment* of their lives.

Præter operationem Dei, quæ nos idoneos reddit mutando ac regenerando requiritur miſericors Dei acceptatio, quæ tegat infirmitates noſtras & conatus imbecilles reputet pro perfectâ obedientiâ, ut nil in nobis boni eſſet, ni renovati eſſemus operatione Divinâ, ita nihili eſſent renovatorum opera, ad participationem hereditatis cœleſtis, niſi a pater indulgentiſſimo propter Chriſtum ſupra condignum æſtimarentur. Daven. in Col. c. 1. v. 12.

4. They that are righteous by *acceptation*, in the *Lords*, though not the *Laws* account; *i.e.* though they are not *legally*, abſolutely and moſt compleatly righteous, ſo as they might challenge from God, and by the Law juſtification and life upon account of perſonal and perfect obedience; yet are righteous *Evangelically* in a Goſpel ſenſe, yea through the Lords gracious acceptation in Gods own *account*. God accepts them that are *truly* and really righteous, though they be not *abſolutely* perfect; and dignifies them with that title of honour upon account of their *uprightneſs* and ſincerity, which is a *Jewel* in the Lords eye, yea all in all in his account; ſo were *Abel*, *Noah*, *Zachariah* and *Elizabeth*, righteous before God; whereas Hypocrites are only ſeemingly righteous, and that before men in appearance, outward ſhew and profeſſion.

Righteouſneſs uſually is defined to be a conſtant and perpetual (deſire, purpoſe, and) will to give unto every one his own. Obſerve wherein *Noahs* Righteouſneſs lay, (when he was the only righteous perſon in the age wherein he lived) and you'l ſee what that righteouſneſs is which God approves, and accepts through Chriſt, and the New Covenant.

Retinens veri cultus---Juſtius fide credens verbo Dei de mundo perdendo & ſervanda ſua-poſteritate, & de ſemine mulieris. Munſt. *Quæn. juſtitia eſt quæ ipſum hominem Deo vero tollit, & immundis ſpiritibus ſubdit? boccine eſt ſuum cuique diſtribuere?* Aug. de Civ. Dei. l. 19. c. 21.

1. He gave to God his own, that faith, fear, love, obedience, that internal and external worſhip which was due unto him, when (*Gen.* 6. 12.) *All fleſh had corrupted their way*: *i.e.* in worſhipping God, and turn'd Idolaters as the *Hebrew* phraſe oft intends, *Exod.* 32. 7. *Deut.* 32. 5. he knew 'twas *juſt*, the *great*, the *good* God, *His* God ſhould be ſerved in the

firſt place, moſt and *beſt* ſerved by him, always according to his *own will.*

2. He gave unto others their due, when *Gen.* 6. 18. *the earth was filled with violence:* i.e. Injuſtice, couſenage and oppreſſion. — He took what care he could for the good, the preſervation and Salvation of others, eſpecially of his Family, as well as of himſelf.

3. He was *perfect: i.e.* upright amongſt a world of hypocrites, his heart right with God, and he was righteous before him; what he did for God or others, he did all as under *Gods eye*, as in his preſence, *Gen* 6 9. *Vid. Piſc.*

4. He was righteous in his faithful diſcharge of duty in that office and ſtation which God ſet him in, as a Maſter of a Family, a Father, a Preacher of Righteouſneſs, *Gen.* 6. 22 'Tis rare, but the moſt amiable ſight to ſee perſons, *Mat.* 3 15. *fulfilling all righteouſneſs* in their particular callings. *John* had need, as he ſaid, to be baptized of Chriſt, but Chriſt had not entred on his office; *John* had, and his office was to baptize: ſo Chriſt ſaith, *Suffer it now, it becomes us to fulfill all righteouſneſs.* *Juſtitiam officii, particularem. i.e opus Miniſteriis unius cujuſque.* Scult.

2. As to their preferment. Note, 2*ly*, The righteous ſhall be glorified; being regenerate, juſtified and ſanctified, they *walk uprightly*, and *work righteouſneſs:* They ſhall be taken up, and admitted into the Kingdom of their Father, and ſhall dwell there, *Pſal.* 15 1, 2 And,

1 There they ſhall *ſhine.* They were darkneſs, but God beſpoke them out of it, and *they were made light in the Lord*, Eph. 5. 8. as in the firſt, ſo in their new Creation. 2 *Cor.* 4 6. God ſaid, *Let there be light, and there was light.* Light immediately ſprang up out of darkneſs, into their underſtandings, and they appeared as Luminaries in the World, *Phil.* 2. 15 and gave light to others, *Mat* 5 15, 16 but they do only φαινεσθαι, *appear* ſometimes, then they ſhall λαμπειν, always ſhine, and *ſhine bright:* Here their light is a little twinkling glimmering light; as the light of here and there a Star, at diſtance one from another, in a pitchy dark night: look wiſhly, and you may ſee here and there a Saint in his Converſation, *holding forth the word of life*; but then being fixed as thick as they can ſtand one by another, all together (an innumerable company) will ſhine bright in *one Conſtellation*, giving out their light. *In hea-* ἵνα.

ven none but Saints are, all are burning and ſhining lights.

2. They ſhall ſhine *out*; here, as the *Greek* word intimates, are they *under a cloud*, hereafter they ſhall *break forth*, ſhine clearly and gloriouſly, as the light of the Sun doth, when on a ſudden it breaks out (as we think) from under a Cloud; there's too much here that darkens and obſcures their luſtre, ſplendor, radiant and ſhining brightneſs, which then ſhall be ſcattered, diſpel'd, driven away, and that for ever.

Rarò ſolent ingenia inſigniter fælicia robuſta ſortiri corpora Deo diſpenſante ita ut quod Animi viribus Additum eſt, corporis detrahatur. Eraſm. Præfat. ad Auguſt. opera.

1. Alas! they are much *darkened* here by *bodily weakneſſes* and diſtempers.

2. Much more by *humane frailties* (*though regenerate, they are but men*; *though Saints, not glorified*) remainders of inbred corruption, and prevalent temptations much *obſcure* them. *Paul*, the *chief* of the *Apoſtles*, ſpeaks moſt of his Infirmities.

3. Moſt of all in the eyes of others by abundance of *dirt*, a world of ſlanders, as falſe, as foul aſperſions flung upon them; which at preſent too much *Eclipſe* their light and luſtre, but will ſerve then only for the better ſetting of it off. Beſides,

Scriptor ſapientiæ loquens de juſtis--- ὡς κέρσδν ἐν καμινευτηρίῳ --- καὶ ἐν καιρῷ τῆς ἐπισκοπῆς αὐτῶν ἐκλάμψουσι. *Grot.* in Mat. 13. 43.

4. Here they are under the *Croſs*, and manifold *Afflictions*, which make many ſpeak and cenſure hardly of them, and yet *work together* only to purge their filth away, and to file off their droſs, 1 *Pet.* 1. 6, 7.

For then, 3. they ſhall ſhine *forth as the Sun*, i. e. 1. With a moſt *full*, perfect and glorious light, ſuch as we are not able to conceive of, much leſs to expreſs. 'Tis therefore *ſhadowed* out by a familiar Metaphor from the Sun, which even Children know to be the greateſt and the cleareſt light. Here they appear, and twinkle now and then like the *Stars*, thoſe leſſer lights of Heaven; then ſhall they ſhine with a far greater, an incomparably more glorious light, like the *Sun* it ſelf.

הלך, walketh, advanceth, *Pro.* 4. 18.

2. *Nativo lumine*, with their *own* light, received at their firſt Creation, their Regeneration, and from that time encreaſing in Grace, till it *advance* to its full growth and perfection in glory. *The path of the juſt ſhineth more and more unto*

the

the perfect day. Whereas *Hypocrites* (like the *Ignes fatui*, Fire-drakes) blaze a little here with an Adventitious light, which will evaporate, quickly be extinct, and dye with them as soon as those gross vapors, fumes and exhalations from the Earth, whereof they consist, are spent and gone; whilest the Coast is clear, and the Air serene, they glister; but when the wind and storms arise, they go out in a snuff and stench.

3. With a *perpetual*, yea an everlasting light: The light of the Sun, who is the *fountain* of light, and the *Eye* of the World, is constant, and cannot be extinguisht, unless you could *pluck*, or *put* it out.

2. The place where, *The Kingdom of their Father*; that is *Mat.* 5. 16. in *Heaven*, where he *sits upon his Throne* in Majesty, *Isa.* 66. 1.

So it is 1. a most *glorious place.* God, as to his *Essential*, Powerful, Providential presence, is every where, *fills Heaven and earth*, *Jer.* 23. 23, 24. *Psal.* 139. 8, *&c.* But his most special *glorious* presence is in Heaven, called (*2 Cor.* 12. 1.) the third Heaven. Whatever Philosophers may opine concerning the number of the Heavens, Scripture enumerates them to be three; 1. The place betwixt the visible Firmament and the Earth, *Gen.* 1. 20. 2. Where the Sun, Moon and Stars are fixed, *Gen.* 1. 14. *Psal.* 19. 1, 4. The third above all, where is Gods *Dwelling-place*, Psal. 123. 1. and Sion-Colledg. the *Mansions* and Lodgings of Blessed *Angels*, and glorified *Saints.* They have all their name from the *Hebrew* word, which signifies light. Some light there is in the *Æreal* Heaven from the Sun, Moon and Stars, which makes it comfortable, much more in the *Sidereal*, where those glorious lights are set up. Infinitely more in the *Empyrean*, where *God is light*, 1 Joh. 1. 5. the Sun the *fountain* of it, *Jam.* 1. 17. and *dwells in light*, 2 *Tim.* 6. 16. the sight whereof no creature can endure, till glorified and made meet for it; so great is the supereminence of the Divine Glory; yet here the righteous partaking thereof shall shine forth as the Sun, according to the several degrees of Divine light which they receive.

ὁλολαμπῶ ὁλοφῶ. *Acutissimè christianus Philosopho interroganti ubi Deus esset respondit: Dic tu priùs ubi Philosophe ubi non sit.* Alcuin l. 2 de Trin. c. 7. אור

Excellens sensibile destruit sensum.

2. *A most secure place:* Their several Orbs are so fixed here, they shall never *fall* or be *plucked out.* An Astrologer observed a new Star in *Cassiopea*, others fancy they have seen more, but was

Quidistan beatitudine falsius aut fallacius, ubi nos futuros miseros aut in summâ veritatis luce nesciamus, aut in summâ felicitatis apice timeamus? Aust. de Civ. Dei, lib. 12. c. 20. ϱοιζηδὸν.

it ever found that any of the old Stars were extinct and loſt? but theſe lower Heavens (2 *Pet.* 3. 10) in the twinkling of an eye ſhall paſs away (and be ſeen no more) with a *great noiſe*, (as many famous places, the *Exchange*, did in the dreadful Conflagration), a *ratling* noiſe, or like the noiſe of the wheels of Chariots that run ſwiftly, or of waves in a ſtorm at Sea ruſhing by us, or as Parchment *hizzeth* when 'tis caſt into the fire; the Firmament that ſcroll of the Heavens ſhall be rolled up, thrown into the fire, and ſhrivel up with fervent heat; and the Sun (ſhall no more ſet, as Poets fancied in *Thetis* her lap, a ſea of waters, but) ſhall be extinct in an Ocean of fire, and ſo put out; then that Heaven wherein *righteouſneſs*, the *ſpirit of the juſt* made perfect, *Chriſt* and *God* dwell for ever. For,

2. *It is the higheſt Heaven*; far out of the reach of the Prince, and all the powers of Darkneſs, and their Comrades the Beaſt and falſe Prophet. All which accurſed crew ſhall be thrown into the lowermoſt hell. And it is the *Kingdom of God Almighty*, who is able to preſerve them. The *Rabbins* do not groundleſly aſſert that the ſouls of the righteous in Heaven do *adhere* unto (and hold faſt by) the *right hand* of God for ever, in that he *held* the *Stars* his faithful Miniſters and Saints here; and can any, think you, if they would attempt it in Heaven, pluck them out.

יתרב בימין הינצח

Achiad in Dan. 12. 3.

2. It is, *Pſal.* 24. 3. the Lords *holy place*, the Holy of holies, where there can be no ſin, (as there was in Paradiſe), or temptation unto ſin. From eternity God was a *Heaven* to himſelf. Then with his own hands he created and built *Heaven* of old, *Pſ.* 102. 25. not that he might be comprehended there, but to be a *palace* for his reſidence, the habitation of his holineſs, *Pſal.* 103. 19. and an *houſe* for his children to live comfortably in ſafety. Saints of themſelves could not, it may be would not continue in grace here, in glory hereafter; but God is not only able to preſerve them in glory, but their gracious God and Father, and he will do it. After,

3. The time, *then*; which carries a double *Antitheſis* in it: 1. More generally of time future, of *eternity*; I ſhould ſay to this *now*, this moment of their life here, *Job* 14. 1. the few days of Saints are full of trouble, *Act.* 14 22. The cleareſt Sun-ſhining day ſucceeds the darkeſt night, and glorious deliverances of parti-

poſt illam poſſi liberationem per Antichi mortem, quemur, ita impereur in

expetenda etiam erit alia multò illuſtrior, quam Michaelis, i. e. *Chriſti interventu aſtamen ut calamitatis graviſſimæ præcedant* Mat. 24. *quas reſurrectio beata excipiat.*

cular

cular Saints, and the whole Church, after days of moſt ſore affliction, at length after that time of trouble, ſuch as *never was before*, *Dan.* 12. 1, 2. (underſtand it of the calamities which befell the *Jews* under *Antiochus*) at that very time the Church ſhall have an eminent Temporal deliverance, a pledg of one more glorious eternal Salvation, by the coming of the great Prince *Michael*, the eternal Son of God; *Who is like him, the Lord of hoſts, that ſtandeth on his Churches ſide*, againſt the Devil, and all in confederacy with him? So in the Antiparallel, *Rev.* 20.8. when the City is begirt, aſſaulted, battered and ſtorm'd, the Lord Chriſt the Captain General comes in to its relief, works ſuch a deliverance as ſoon ends in everlaſting ſalvation; for then *many* all an innumerable companies of Saints, whoſe bodies *ſlept* in the duſt, ſhall ariſe unto an eternal life in glory; as appears by its being oppoſed to that ſhame and *everlaſting contempt* the reſt ſhall awake unto, *Iſa.* 66. 24. and ſtand as ſtatues of ignominy to all eternity, 1 *Joh.* 3. 2. Now we are, and ſhine as the children of God in grace, but it *appears not what we ſhall be*, and how we ſhall ſhine in glory hereafter. The Excellencies of the righteous, innate light, Grace, Holineſs, and righteouſneſs of Truth appear only to a few. Some Philoſophers, unwiſe as they are, have gone about to number the Stars but *Gen.* 15 15. *Jer.* 32. God only, *Pſal.* 147. 4. all don't appear at all time, to all perſons, nor to any at the firſt view, and at too great a diſtance. They that have the beſt eye-ſight, and longeſt and moſt carefully view them, obſerve moſt. In the Church ſome Saints give forth more light, and are very conſpicuous, 2 *Cor.* 8. 18. Some leſs, which yet is well diſcerned, by ſuch as take an exact view of them, and as near as they can (true grace will ſhine where ever it is, but ſome perſons graces are little obſerved by others that think they have none). Some caſt out a very little light, which is ſeen only by thoſe that have the ſpirit of diſcerning, after long obſervation; and ſome do not go for Saints, which would appear ſuch if exactly viewed, and not at too great a diſtance, and will be approved at the day of Judgment, 1 *Cor* 4.6. 2 *Tim.* 2. 19. 1 *Joh.* 3. 1. But as to the blind world, Saints ſhine not; they that are moſt eminent for grace & holineſs ſeem mean, obſcure, very contemptible in the eyes of the generality, both ſinners and hypocrites, eſpecially of your *Don Illuſtriſſimo's* and *Virtuoſo's* in the world.

Ariſt. Meteor lib 1. *c.* 3. telleth the Stars.

Quanto quiſq; acutius eas turtur tantò plures videt unde & acerrimè cernent bus aliquas occultas eſſe meritò exiſtimatur. Aug. de Civ. Dei, lib 16.

Non crimen Phœbus, noctu crimen habet.

2. That inſtant when the Excellencies of Saints ſhall ſhine forth, is oppoſed to that moment of time when the *Tares*, all hypocrites,

unrighteous ones, ſhall be thrown head-long by the Angels into the flaming fiery furnace, that deep, yea bottomleſs pit of far worſe than *Egyptian* darkneſs; when the world was drowned, *Noah* and his family were ſaved; and when God will not ſpare hypocrites, but give them their portion, *Mat.* 24. 51. immerſe them in a *deluge* of everlaſting *fire*, Mat. 25. 41, 46. Then, *Mal.* 3. 17, 18. they ſhall appear moſt glorious when the children of the Devil ſhall be tormented; and ſeeing the children of God thus dignified, advanced, ſhall, envying them and their happineſs, ſume and fret, and for rage and madneſs, gnaſh their teeth, which it ſeems will be their poſture and guiſe to all eternity.

For the demonſtration of this truth, the foregoing Scripture-expoſition of the ſubject, affords us theſe undeniable arguments for ſatisfaction of our judgment, and confirmation of our belief of it.

1. Becauſe they are the *children of God*; he hath deſigned them for future, for eternal glory: 1. He has choſen them in Chriſt, that they ſhould be holy, and ſhining in grace here, and moſt happy and glorious hereafter to the praiſe of his own glorious grace, *Eph.* 1. 3, 4, 6, 11. 2. In purſuance thereof God hath out of his electing love, through his abundant mercy, *regenerated* them. Now conſider,

Gloria à Deo ſperanda. Piſc. *Cœleſtis eſt Terrenæ hæreditatis diſſimillima Terrenan. quo inter plures diſtribuitur, eò minus à ſingulis poſſidetur, regnum cœleſte in ſolidum poſſidetur ab innumeris ſanctis, ita ut numerus participantium nihil obſtet perfectiſſimæ & pleniſſimæ participationi ſingulorum.* Dav. in Col. 1. 12.

1. The Kingdom of Heaven is his, and the power (Ἐξουσία) the right to confer it on asmany and whom he pleaſeth; and *Luk.* 12. 13. 'tis his *good pleaſure* to beſtow it upon all the righteous, and only upon them. Amongſt men, the eldeſt ſon goes away with the Inheritance, the younger with Portions only; the regenerate as children of men may not be born to any great matters; but as they are the children of God, they are born to the glorious Kingdom of their Father in Heaven.

2. All the *glory* of and in Heaven, is *Gods* own, and at his ſole diſpoſal *Rom.* 5. 2. He loves the righteous, whom he hath made ſo near and dear to himſelf, as that he will confer it on them. An earthly King can beſtow his Kingdom only upon the Prince his eldeſt Son, but the God of glory hath (*Phil.* 4. 19) *riches in glory* enough for the Prince and all his other children, whom he makes *coheirs* with *Chriſt* (of that incorruptible inheritance, even) *heirs of God himſelf.* This is not gotten by them, but they are begotten to it by a mighty work of God upon their hearts, and that according to his *abundant mercy*, 1 Pet. 1. 3. out of meer grace and love will he freely confer it on them.

2 Be-

2 Becauſe they are *one* with *Chriſt* here, and ſhall have a more perfect indiſſoluble union with him hereafter. Chriſt doth, therefore all that are by faith united to him, ſhall ſhine in glory, 1 *Tim.* 3. 16. he was *re aſſumed* into glory; not only received, aſſumed and taken up into glory. So Saints that never were in Heaven, ſhall be received or aſſumed, *Pſal* 49. 15. after God has guided them with his counſel, he will *receive them to glory*; i. e. aſſume and take them up into a *copartnerſhip* to have their ſhare in it, (every one his proportion) but Chriſt that came down from Heaven was again received or aſſumed into glory according to his prayer, *Joh.* 17. 5. Chriſt was glorious within, both as God and man here, but his glory did not ſhine out, (only the few that were near, and had an exact view of him, *Joh.* 1. 14) he was covered with a *vail* of fleſh; as to humane infirmities in the likeneſs of *ſinful fleſh*, which *darkened* his glory. A world of contumelies, yea blaſphemies caſt on him, did more *obſcure* it. That which did *eclipſe* it, was Divine deſertion, when under the ſenſe of Divine wrath for our ſins laid upon him, with a great *ſhreik* he gave up the Ghoſt, (when the Sun alſo in the Firma nent, as it were in ſympathy, put on mourning, and ſeemed a meer lump of darkneſs, which made the Philoſopher that obſerved it cry out, *Either the God of Nature ſuffers, or the world will be diſſolved.)* Chriſt abaſed himſelf, and *emptied* himſelf of his glory, during the ſtate of Humiliation. At his glorious Aſcenſion into Heaven he *ſhone forth*, as *God* with the glory he had with God from eternity; and the *humane nature* ſharing with the Divine, according to its capacity: as *God man* he is glorified with God himſelf, and ſhines forth in the *glory of the Father*. What he ſuffered was as our ſurety, as a publick perſon; ſo he *rode* in *triumph* into Heaven, *ſits* and ſhines there at the right hand of God in glory, as *Head* of the Church, of all his members that are by faith united to him; And they now *de jure*, Epheſ. 2. 6. and *de facto*, hereafter, ſhall ſit down with him; as a Father he went to *prepare* and take up Heaven for the children God gave him to be brought unto glory; as ſoon as he has *prepared* them for it, he will receive them, that *where he is* (in heaven, in glory), *they may be alſo*, Joh. 14 3. There's both *cauſalitas efficientis & cauſæ exemplaris*, in the glorification of Chriſt the head, as to the glorifying of his members, 2 *Cor.* 4. 14. *Joh.* 14. 19, 20. And ſince he doth, all true believers ſhall ſhine out in glory.

honor, & pax, & omnia bona. Aug. Conf. l. 9. c. 13.

Aſſumi dicitur qui in cor ſortium aljus gitur recept eſt nimirum cœlum unde venerat. Eraſmus.

Præmium vi tutis erit ipſe qui virtutem de lit, qui ſeij ſum quo melit & majus nihil eſſe poſſit eg ero illorum Deus, i. e. eg *ero unde ſat entur, ego e quæ cunq; ab hominibus ho neſtè de ſyderantur & vi & ſalus, & v ſtus, & copi & gloria, &*

Which

Which glory is, 1. Christs *purchase*, he bought them for it, and it for them; and therefore prays for all believers with such boldness and freedom, for such a perfect Union with himself, as he had with the Father in happiness and glory: 1. As *God:* 2. As *man*, in his humane nature united to the Divine: and consequently, 3. As *God-man* in both natures united unto one, *Joh.* 17. 20. *That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us.* And the ground of his prayer we have, *v.* 4. because he *glorified* God on earth by active and passive obedience, and finished the whole work God gave him to do in order to their Redemption, which is called, *Ephes.* 1. 14. *The redemption of the purchased possession:* Being a redemption from all sin and misery, to an inheritance of life and glory, hardly procured, bought with his own precious blood.

Heb. 10. 7, 8. Phil. 2. 8, 9, 10. vid. Zanch. in locum.

2. 'Tis his *gift*; he purchased it upon no other account but this, that he lawfully might, and he will bestow it on them, *Joh.* 10. 28. *I give unto them eternal life*, in happiness and glory. And *ch.* 17. 22. *The glory which thou gavest me, I have given them, that they may be one even as we are one.* q.d. By infallible promise I have conveyed it, and by my last Will and Testament made it sure unto them; upon their believing on me they have *jus ad rem*; and when I am come again they shall have *jus in re*; at their Resurrection I'le see them take and have actual possession of it.

3. Because they are (in part) *sanctified by the Spirit*, they shall be (perfectly) *glorified*, their bodies (and their souls much more) are the *Temple* of the Holy Ghost, 1 *Cor.* 6. 19. who is called the *living God*, 2 *Cor.* 6. Now God the *Father* will have his children, the *Son*, his members, the *holy Spirit*, his Temple, to be in Heaven, which he will beautifie and adorn for the habitation of the *ever glorious one God, Father, Son, and Spirit*, to live and dwell in for ever, 2 *Cor.* 6. 17, 18. *Rev.* 21. 3. Here in part are they filled with grace, inherent righteousness the fruits of it, the fruits of the Spirit, and shall hereafter be perfectly fill'd with glory, as full as humane natures are capable. Then shall they shine, I had almost said *infinitely in glory*, (and should have said so, but that I know they will remain creatures), I will say *infinitely beyond the Sun.* 'Tis but an hyperbole, and yet so mean, as is far short of adumbrating the greatness of their glory. 'Tis a known saying of *Plato, Could Virtue be seen with corporeal eyes, 'twould appear the most comely beautiful thing in the world.* His Scholar spake the like

Non dicit Templa ut significet ita singulos esse Dei Templa, ut tamen omnes unum Dei Templum constituant. Estius in loc.

Nec cœlum aut Christus patitur hyperbolen.

like of Moral Righteouſneſs. What's Grace? in it ſelf the moſt amiable and glorious thing in the world, *Pſal.* 45. 13. as it ſhines out of the hearts and lives of gracious perſons into the minds of other Saints, how great a luſtre doth it carry with it! Yet though always viſible, 'tis not always ſeen, many things intervening intercept its light. Oh how *lovely! glorious!* will *all* the graces of *all* the *Saints* appear in Heaven, when they ſhall all be in the flower expanded to the full in their Ἀκμὴ, full growth, and moſt abſolute perfection; for ſuch glory is. 'Tis nothing elſe but grace in its growth. Or all graces *blown* up by the *bleſſed Spirit* to the full and ſhining out in perfection. Saints ſhall be perfectly renewed after the Image of God, whoſe light and glory mainly conſiſts, at leaſt appears, in his *holineſs* and *righteouſneſs*. *Adam* was a glorious creature till he had loſt the Image of God his righteouſneſs. Righteous perſons excel their neighbours: 1. They are glorious within, being created after Gods Image in righteouſneſs and true holineſs. 2. They ſhine as lights in the world, holding forth the word of life; but Oh how glorious! how excellent! or how *excellently glorious* are glorified Saints, who are the Temples of the Holy Ghoſt, filled in their capacities, enlarged to the utmoſt with the Divine, the Gracious, yea the moſt *Glorious Preſence of God!* They are made perfectly like Chriſt, who is *the brightneſs of the glory of God*, and the *expreſs image of his perſon*, Heb. 1. 3. *i.e.* as much after the Image, and as perfectly like to the Son of God as is poſſible for the Almighty to make them to be, when he ſhall try his wiſdom, and put his laſt hand to the making of them ſo.

Κρατιστη τῶν ἀρετῶν ἑκάστου ἕξις ἡ ποιοῦσα αὐτὸν σπουδαῖον καὶ ἀφ' ἧς ἔργα ἀγαθὰ ἀποδώσει. Ariſt. Eth. ad Nicom. l. 5. c. 1.

Pſal. 16. 3.

But I foreſee an Objection, which I will anticipate: *Wherefore ſhould Saints that are ſanctified but in part, be ſo perfectly glorified?* Why,

4. Out of Gods grace and favour, becauſe they are חסידים his *Favourites*. Though we ſpoke highly of their (*Gratiæ gratis datæ*, yet they are not *gratos facientes*, much leſs are they *facientes gloria dignos*, and ſo *glorificantes*, *i.e.*) Graces given to them, wrought in them, yet as they make them not accepted with God here, ſo not to be glorified by God hereafter. 'Tis God that *accepts them* here in the *beloved*, that *glorifies* them hereafter. They are righteous, 'tis by gracious *acceptation*; they ſhall be glorious, 'twill be by gracious *Remuneration*. Holy *Auſtin* writes ſome where to this

Ut ſit in nobis boni ſcintilla minima requiritur Dei potentia in operando, ut illud bonum qualecunq; idoneos nos faciat ut reputemur interfilios ac hæredes regni requiritur paterna clementia in acceptando. Diven. in Col. 1. 12. *Quiſquis tibi numerat merita ſua, quid tibi enumerat niſi munera ſua.* Aug. Conf. l. 9. c. 13.

effect:

effect: If a man should live and serve the Lord a thousand years, he could not by his service of God all that time earn so much as one hour of the glorious reward in Heaven, much less an eternity of happiness and glory: no, Death is the wages of the least sin, be it but an omission of duty, or a neglect to persevere in it, *Gal.*3.10. *And eternal life in glory in the gift of God through Christ*, Rom. 6. *ult.* It's given to the righteous that work righteousness, but neither for their being righteous, and having righteousness in them, nor for their doing of it. They both are from free and meer grace, much more is the reward. Through the same grace it is that an eternal life in Heaven and happiness in glory is the inheritance, lot and portion of the righteous, *i.e.* sincere upright Saints according to the Covenant of grace, the precious and sure promise of the Gospel.

1. Well, *Sirs*, you believe this truth, then suffer the word of Exhortation. If you have been enlightened by the Word and Spirit, *Mat.* 5. 16. *Let your light so shine before men, that they may see your good works, and glorifie your Father in Heaven.* 'Tis spoken of *Ministers* whose concern chiefly it is to enlighten the places where they live by their Doctrine, holy conference and conversations; and they that see their *good works* by the Sermons they preach, and live, will glorifie God; but the Lords advice reacheth all.

If you truly desire to shine, for ever to shine forth in glory, in the most high, most holy Heaven, the Holy of holies. If you have good hopes from your *Regeneration* by God the *Father*, *Union* with Christ, God the *Son*, and *Sanctification* of the Spirit, God the Holy Ghost, and the love, grace and favour of that *one God blessed for ever*, (from your being the children of God, by faith united to Christ, and also consecrated, dedicated and set apart for God and holy uses; and though but in part sanctified, real and upright Saints shine as the righteous do. Not only *before Saints.* 'Tis true as to your sincerity you can approve your selves only to God, as to your grace and holiness only to *Saints*; from the *trade you drive they may know your calling.* Indeed as to particular acts, some Saints may be lyable to mistakes as well as others concerning you, and those particular acts of yours; but by your *doing righteousness* giving God and man their due, 'twill appear there's some excellence in you, and your light will shine before men, Saints and sinners.

What though sinners are wilfully blind, and take no notice of

that

that light of grace, holineſs and righteouſneſs which ſhines in your lives, but rather cenſure you as hypocrites. 'Tis not unuſual for the vileſt of ſinners to condemn the beſt of Saints as ſuch; when they dare not ſpeak againſt the principles of godlineſs they profeſs, and the accurate ways of Religion they walk in; Ah! if they did ſo in ſincerity! but I have heard ſo and ſo of them, they are a company of hypocrites. While their falſe and foul mouths cenſure you, let your holy lives condemn them; when they talk of your hypocriſie, more carefully look to your ſincerity. Conſider the *Item* which they give you, to have an eye to it. *Alas! if not only men, but my own heart, and God himſelf, ſhould charge me to be an hypocrite!*

Shine before men as to your *good works*. Let your *graces*, faith, hope, brotherly love, contentment in every condition, zeal for the glory of God, and the good of precious immortal ſouls, ſhine before Saints: they are things for Saints to judg of; and your good works works of Juſtice, Righteouſneſs, ſhine, before men, they are things that men may judg of. True, men can't judg of your having grace, or acting of it. *Blind men* cannot *diſtinguiſh colours*, only ſuch as have a ſpirit of diſcerning, and a ſpiritual judgment can do that; but men partly know by remainders of the light of nature, what honeſty, what *plain dealing* (a Jewel very rare and of great price) is; what works of charity are, and they expect that men who make the greateſt profeſſion of Religion ſhould be more juſt in their ways, and honeſt in their dealings, and when they ſee ſome profeſſors at ſome times fall ſhort herein, many preſently condemn them as to every other action, and the whole Community of Profeſſors for their ſakes. Yet ſome when they cannot but perceive a greater light ſhining in the lives of Profeſſors than of other men, will be induced thereby to glorifie God, who hath beſtowed more light and grace upon them.

But be they amongſt whom you live, what they will you; know, do your duty, *Phil.* 2. 15, 16. So order your lives, as 1. you may be *blameleſs*, no man may juſtly complain of you. If ſome do, without a cauſe; regard it not, what though they cauſe others to do ſo, 'tis but at preſent, and till they come to a full hearing and right underſtanding of your actions. And, 2. *Harmleſs*, i.e. yea, without *will* or *power* to hurt, which is the mark of the ſheep of Chriſt; or *ſincere*, without mixture of deceit or guile. Whereas the wicked (Bulls of *Baſhan*) have more power than authority,

'Ακέραιος, without horns.

more will than power to harm; and being full of guile, will ſmile in your face when about to cut your throat; ſpeak friendly, when they are doing you the ſhrewdeſt diskindneſs. 3. *In the midſt of an age of men that are crooked*, full of windings and turnings, turn this way or that way according to their company; and *perverſe* or rather *perverted*; that once had better thoughts of the ways of Religion, but now are of another opinion, ('tis well if more be not *perverted* by the Devil's angels of light than are *converted* by Chriſts) ye ſhine as *ſtars* that retain and keep their light, *Holding forth the word of life; for the grace of God that bringeth ſalvation, hath appeared to all men; teaching us, that denying ungodlineſs and worldly luſts, that we ſhould live ſoberly, righteouſly, and godly in this preſent world, looking for that bleſſed hope.* As a moſt pious Divine ſaith, *There may be Juſtice where there is only morality; there can be no Religion where there is not Juſtice.* The Text tells you, the light of the ſalutiferous Goſpel more effectually teacheth ſobriety, juſtice and piety, than the light of Nature or Morality doth, without which there can be no looking for that bleſſed hope, the appearing of Chriſt and of our ſelves with him in glory, with any comfort. Will hopes of keeping up their credit in the world, of getting a little gain thereby, make men deal honeſtly, and ſeem righteous before men? *Let hopes of eternal light, life and glory*, make you do ſo, and be truly righteous before God. If you have taken out that leſſon, Live like men; yea like men *Evangelized*, of which ſort I fear there are more of the poor than of the rich, as there were in our Saviours time. I could heartily wiſh the words of the forementioned Divine were imprinted on your memories, engraven on your hearts. When men talk ſo much of Godlineſs, and of *Church Diſcipline*, and others come to deal with them, they are ſo cunning, and will fetch over men, as well as any, as griping as any, theſe are burdenſome members to a Church, that wrong Religion; your injuſtice herein is a greater evil than the injuſtice of any man. The injuſtice of a moral man does not make men ſhie of dealing with all moral men; but injuſtice in you, makes men ſhie of dealing with any that make profeſſion of Religion, and to ſay none are ſo deceitful as they; and though that objection does come uſually from malice, yet it cannot be denied but thoſe that make profeſſion give too much advantage for it.

The truly righteous are the right Honourable; a Saints Coat of *Arms* ſhould be ſuch as that holy Martyr Mr. *Hooper* had when In-

Tit. 3.

J. Burroughs, Moſes his Choice, p. 316.

Οὐκοῦν οὕτω τὸ πρᾶγμα ἐστὶν ἐκ τῶν ῥημάτων καὶ θαύματα ὡς ἀληθῶς ἀνδρὸς ἀγαθοῦ. Naz. Orat. 12.

Inſtalled Biſhop of *Worceſter*, *A Lamb in a Flaming-buſh with raies from Heaven ſhining on it.* A Lamb for meekneſs, innocency, and profitableneſs in a Buſh burning, amidſt wicked men, brambles and thorns ſet on fire of Hell, and burning with malice: Yet,

1. Sweet influences of Heaven let out upon it; he hath the grace, and enjoys the conſolation of the Bleſſed Spirit. Now *Heb.* 13. 20, 21. that you may be truly righteous, righteous before God; then you will ſhine forth here,

1. With a clear, a glorious light, ſuch a convincing light as may *condemn* the world of ſinners for their aberrations, and *ſhame* ſome Saints out of their deviations from the ways of holineſs and righteouſneſs, and *encourage* weaker Chriſtians to make a farther progreſs in them.

2. With your own *innate* light; as true *Nathanaels*, *Jews* inwardly, and not only in outward ſhow and profeſſion, as ſuch in whom there is no guile; then your *converſation* will be as the *ſhining light*, which *ſhineth more and more unto the perfect day*, Prov. 4. 18. 'Αληθῶς 'Ι[σρα]ηλ[ίτης]. Joh. 1.

3. With a *conſtant* durable light; in Heaven your light of *glory* will everlaſtingly ſhine before Saints; let your light of *grace* and *holineſs* on earth continually ſhine before men. To quicken you thereunto.

Conſider again and again, *ſecurity* of the Cœleſtial Kingdom, the glory of it, and the *ſeaſonableneſs* of the time when you ſhall there ſhine forth in glory, as you have heard.

1. It's a moſt ſafe and ſecure place: 1. By reaſon of its height, 'tis above, far out of the reach of ſcandals, ſuch as do offend and do iniquity, of all ſinners and perſecutors be they men or Devils. *Luther* being asked when many were engaged and enraged againſt him, and ſought his life, Where he thought he might be ſafe? replied, either (in one corner or other) *under heaven* or *in heaven*. I'le aſſure you, you will have little content, comfort and peace on earth, if your hopes and hearts be not much in Heaven; and they will never fix on Heaven, if your thoughts and affection be not ſet upon it. Every day caſt up an eye towards Heaven, and by the *Teleſcope* of your faith take the height of it. *Nec Beatitudo eſſet ſi certum non haberent ibi ſemper futuros nec vita æterna ſi mors finiretur* Lud. Viv. in Aug. de Civ. Dei. lib. 12. c. 19.

2. *'Tis a moſt holy place*; after Saints have been in heaven upon earth, had much communion with God, and comfort, they fall into ſome ſin, and ſuch a condition that all their hopes of ever getting to heaven are in a manner loſt and gone. When God hath once

ſeated you in heaven, you need not fear being plucked, or falling thence. *Adam* abode not in Paradiſe, Divines think, *one day*; ſome Angels that dwelt in heaven preſerving not their *original excellency*, ſoon left their habitation. But God takes his children to his houſe, that they may abide and dwell there for ever.

2. Take an exact obſervation, view the glory of it, 'tis the Kingdom of our Father, where he ſits in his Majeſty in glory. 'Tis *ours*, our own Inheritance, our Father *prepared it for us before the foundation of the world* Every morning, every evening, through the perſpective of the Word, contemplate Heaven; ſome mornings, Lords-days at leaſt, riſe before the Sun, look up through the *Aereal* to the *Sidereal* Heaven, and thus meditate: Yonder are the glorious Heavens, where *God hath pitched a Tabernacle for the Sun*; that glorious *bridegroom comes out of his chamber*, how doth he ſmile and rejoice to *run his race* from the end of the heaven, to the ends thereof. Through grace I ſhall hereafter be even in this *body* more glorious than that Sun. There's another, the *Empyrean*, the third heaven, the place of reſidence of the God of glory. Thither one day will he take me up to live for ever with himſelf in glory, my Redeemer is already gone thither, and ſits at his right hand in the *glory of the Father*. Oh the *height* of that heaven! 'tis infinitely higher than that inferior heaven whence the Sun comes forth to ſhine for a while, yet a little while and that Sun will be laid aſide and ſet, *ſet once for all*, and be and ſhine no more, when I with bleſſed Saints and Angels ſhall be with Chriſt and God, and ſhine with them in glory to all eternity. Oh the height of that heaven! 'tis infinitely above the reach of Perſecutors, of all the Devils, of all the Damned, they will never pluck them thence, out of the *hands of Jeſus the Son of God*; they can't pluck him out of the right *hand* of his *Father*, nor his *Father* from his *Throne*: Oh the *holineſs* of that place!

And when your thoughts and meditations have made you more ſpiritual, more holy, more heavenly, and to ſhine more in grace and holineſs that day; then at the evening, when ye look out of your doors or windows, or walk forth, behold and think how do thoſe Stars, an innumerable company, differ in glory, yet all gliſſen. What a vaſte reſplendent body is the Moon, each of the Planets! all the light they have was imparted to them by the Sun that ſhined in the day-time; all is nothing to the glory of Heaven. Oh the *holineſs* of the *higheſt heavens!* Where all the Stars, the Saints that

ſhined

ſhined as lights in the world, ſhall give forth their light, and ſhine as the Sun, and with light and glory imparted from the Lord Jeſus, the *Sun of Righteouſneſs*, ſhall ſhine out in the glory of the Father! How incomprehenſible (even to Saints, Angels, Chriſt himſelf as man) muſt the glory of the Father be that communicates ſuch light to Chriſt, Angels and Saints! This beſpangled firmament ſeems glorious, 'tis not heaven, nothing like it, not like the floor and pavement of our Fathers houſe; 'tis an *out-room*, which ſhall be pulled down and burnt. Above, above, is the *Preſence-Chamber*, I long to ſee the *King* in his *Beauty*, in his Palace, and will through grace live as a child of God, and hold forth the word of life in my converſation.

If in Heavens outward Court ſuch Beauty be,
What is the glory which the Saints do ſee?
Herbert.

3. Ponder upon the ſeaſonableneſs of the time, not now, but 1. at the *Reſurrection day*, when ſin, affliction, ſorrows, ſhall flee away, and ſo forward, an inconceivable tract of time, Eternity, not meaſured by the *duration* of any creature, but of the *ever-living God* ſhall ye ſhine out. Think then, through the diſpoſition of the only wiſe God, ſome have their Sun-ſhine, others rainy and tempeſtuous ſeaſons all their days; ſay, what though I have been moſt, if not all my days diſeſteemed, yea contemn'd and ſcorned in the world, under many various long and ſore afflictions, and had ſmall comfort but in *ſuffering with and for Chriſt*! This is my lot and portion, Hereafter I ſhall *reign with Chriſt, and be glorified.* My Saviour once ſaid to ſinners, this is your *hour and the power of darkneſs.* You have your *authority* by Divine permiſſion, and your Father the Devil, the Prince of Darkneſs, his Uſurpation by your *high Court of Juſtice*, to extinguiſh me the Sun of Righteouſneſs, the *light of the world.* 'Tis but an hour. The Church once ſaid, *This is the day of Jacob's trouble.* She is ſtill militant under the Croſs, eclipſed with a cloud. 'Tis but for a day, then more glorioufly will her light ſhine forth. The Pageantry of ſinners will ſoon be over. They come on the ſtage, dazzle ſpectators eyes, the ſcene will alter, ſuch as acted the part of *Nobles*, e're *long* will appear as they are, meer *Beggars*, nay in a worſe condition, when called to account for what they *profuſely* ſpent on their luſt, and when thrown into Hell that moſt hideous *priſon*, from whence *there* is *no redemption.* In this vale of tears I ſit down and cry, *Few and evil have my days been.* The Church ſaid, *Though I am comely look not upon me, I am ſcorched,*

Ubi nulla creatura eſt cujus mutabilibus motibus tempora perarantur tempora omnino eſſe non poſſunt. Aug. de Civ. Dei, l. 12. c. 15.

ἐξοδια, *Vid. Beza & Dick. in loc.*

Nubecula eſt & citò prætervibit. Athan.

Gen. 47. 9.
Cant. 1. 6.
Lam. 3. 2.
Mic. 7. 8, 9, 10

ſcorched, Sun-burnt and much diſcoloured thereby. Nay, all my days have been one night. In perils oft, and too much in fears of them. 'Twill be day! what's this to *eternal life!* What's time to *eternity!* What's this moment to the five thouſand years paſt ſince the Creation! yet that and all the time that ſhall be, which the Lord only knows, till the end of the World, is nothing to Eternity; all that endleſs eternity ſhall I ſhine forth in glory.

2. At the day of *Judgment*, when *ſcandals*, they that *do iniquity*, ſome that created me much diſquiet and diſcomfort in the world, ſhall be caſt into Hell, ſhall all my *ſorrow* be turned into *joy*, and my *diſgrace* into *glory*. Let *Antiochus* be *Epiphanes* here, was not he eaten up of *lice* or *worms*? and will not that *greedy worm* of Conſcience, gripe, gnaw, and feed upon his ſoul to all eternity? Let *Herod* (for his gorgeous apparel) be moſt *illuſtrious*, had not he the ſame *Exit*? *Act.* 12 22, 23. But *v.* 24. *The word of God grew and multiplied.* Let Biſhops at *Rome* come forth in their *Pontificalibus*, and their *Olympia's* in gold and ſilver, in all their gallantry; and too many of our profeſſing Gentlewomen to their ſhame (for Ladies generally are more modeſt) in their apiſh *French* Modes and faſhions, they have little elſe to ſet themſelves out with. Was not *Dives* one day clothed in fine linnen, in *purple*, (clad in ſcarlet-robes, which the ſumptuary Laws of the *Romans* allowed only the chief Magiſtrates to wear) the next in Hell? and when out of curioſity he had looked for, but found not *Lazarus*, did he not lift up his eyes and eſpy *Abraham* in Heaven, with *Lazarus* in his boſom, (in his lap, on his knee, leaning on his boſom) cheering him. Thou waſt as thy Saviour ſome time in the world, and *receiveds't*, didſt patiently take from the hands of others, ſince thou ſaweſt the *hand of God* in it, and didſt not bring upon thy ſelf thine evil things; thou hadſt hard meaſure, ſcarce a rag to thy back, a cruſt for thy belly; yonder's one lies that had enough to ſpare, might and ought to have relieved thee, but had no heart to do it, he had more reſpect for his *hounds* than a *child of God*. Look! now he's in *torments*, thou art and ſhall be *comforted* for ever. Thy Father hath called thee into this his Kingdom of Heaven with everlaſting conſolation to comfort thee; here ſhalt thou ſhine in glory for ever. So ſhall I ſhine when many *Diveſes* ſhall be caſt into Hell to be tormented for ever, weeping, wailing, and gnaſhing of their teeth.

Σκολιὸς βρωτος, *hac diſtantia præmiorum atque pœnarum juſtos dirimens ab injuſtis quæ ſub iſto ſole in hujus vitæ vanitate non cernitur quando, ſub illo ſole juſtitiæ in illius vitæ manifeſtatione clarebit tunc profectò erit judicium quale nunquam fuit* Aug de Civ. Dei, l 20. c. 27.

2. 'Tis

2. 'Tis time for me to beſeech the concern of your comfort at preſent, and future happineſs calls you to *try* whether ye be righteous, and ſhall be glorified.

1. Are you born of the Word, of the Spirit of God himſelf?

1. Of the *Word*; was you ever by the Goſpel read or preached, brought out of the Kingdom of Satan, the *World*, into the *Church* militant? Has the Word of God been the *power of God* to your converſion? Were you by any Miniſters *preaching* Chriſt, *brought over* to Chriſt, ſo as you gave up your ſelves and your heart, ſouls and bodies, to the Lords Anointed, the Meſſiah, the Chriſt, the great Prophet, the only King, Head and Saviour of his Body the Church, to be *taught*, *governed* and *ſaved* by him. How ſhall ye know this? why, 1. If you, *v.* 23. received the ſeed, the Goſpel into *good ground*, (I would not give you my own, much leſs other mens, but the Lord Chriſts characters of the Regenerate), *i.e.* you heard the Word and *underſtood it*, it made ſuch impreſſion, and took deep root in your hearts, as made you leave the world, and cleave to Chriſt with full purpoſe of heart, at leaſt to be as deſirous and ſollicitous to be *Subjects* of the Kingdom of Chriſt in grace, as to have a *lot* and ſhare with the righteous in the Kingdom of glory. You have known and learnt from the Word and Spirit, ſomething of Chriſt, of his Grace and Truth, and of the life and immortality that he brought to light by the Goſpel. Whereas the firſt, the worſt ſort of hearers are all ignorant, careleſs, *willfully ignorant* hearers, ſuch as hear the Word without attention, affect on, underſtanding; do not συνιέναι, in their minds *go along* with the Word till they underſtand it, and get grace, ſpiritual light, and wiſdom by it; they reſiſting the motions of the *good Spirit*, God ſuffers the *evil one* to beguile them of it, by caſting *vain*, at leaſt *unſeaſonable* thoughts into their minds. God gives encreaſe to the conſcientious, careful, attentive hearer, which he denies to the careleſs and negligent, that will not attend and regard, but thinks to give the Miniſter the hearing is enough to ſtop the mouth of Conſcience, to ſave his credit with profeſſors, yea to ſave his ſoul, (ſuch a *cheat* he puts upon himſelf!

ὁπισθὲν ὅπηγεν φὴν μὲν ἔχει διὰ χειρὸς τὸ ὄνομα τὸ θεῖον τὸ δὲ πνεῦμα ὡς εἰκόνα· ἐν τῇ ἀληθείας λάβων σφραγισμα. Theod. Ep.

2. Are you born of the *Spirit*? how ſhall you clear that? why, if *v* 23. you *bear fruit*, as good corn doth in a fertile ſoil, which grows and comes up in a *hundred*, where many ears ſpring from the ſame root; or *ſixty*, where fewer; or *thirty*, where the feweſt corns for one; as perſons are wrought upon by the Word and Spirit,

rit, some in and after hearing are made as much more spiritual in their thoughts, meditations, desires, than others. And yet there are some that herein very much exceed them; yet all that are regenerate bear fruit, *Act.* 20. 32. of the same kind and nature with the seed sown; *fruits of Grace* resembling the *Spirit of Grace*; gracious thoughts, desires, purposes, resolutions, spiritual meditations, holy affections, gracious words and discourse, *the fruits of the Spirit*, Gal. 5. 22. *Love, joy, peace, long-suffering, gentleness, goodness faith*; Conformity to Christ: which are fruits unto holiness, *Rom.* 6. 22. *Good works*, works of Piety, Religious acts, works of honesty, righteous dealings, works of mercy and charity. In a word, all the *fruits of righteousness*, Phil. 1. 11. The Word works a wonderful change: 1. In their hearts: 2. In their lives and conversations; coming up like *Isaac*'s seed, *Gen.* 26. 12. in *some an hundred fold*. Whereas the second sort of hearers by hearkening to the Word, get only some notional knowledg and understanding of it, and are much affected with it; *they receive it with joy*, yet taking no root in the heart, brings forth no fruit; though it makes impression on their memories, stays long there, and on their affections, yet this is all the fruit, which is as good as none. They can only talk how well they liked such a Minister, such sentences, Expositions, Expressions of his, (yet with the same breath they will speak as evil of other Ministers as well of them), they receive it into their ears and memories, not into their judgments, into their affections, not their hearrs. *The affections of many are much wrought upon when their wills are not*; else they would not run as some do from one to many seeking *scratch* for the *Itch* in their *ears*, & novelties to please their fancies, but would stay most where they might *profit*. The third sort go farther, they receive the Word (though not in the *love* of it) and let it abide till it *spring up* in the *blade* in a fair profession, such a *liking* they have of it; yet there's no *corn* in the *ear*, no change in the judgment, heart or conversation; for the *cares of the world*, distracting cares about worldly concerns in prosperity, and the *deceitfulness of deceitful riches, lying vanities*, choak the Word; when tribulation or persecution ariseth because of the Word, by and by are they *offended*, and let the Word go, rather than any part of their Estate, especially if they espy any likelihood of gain that may accrew unto themselves thereby.

But new-born babes must not be forgotten: 3. Are you born of *God*? partakers of the Divine Nature? then, 1. Do you *lay*

up

up, casting up all prejudice: (*i.e.* by friendly communications acquaint your nursing Fathers how corrupt you were) wherewith all carnal unregenerate persons are clogged and do abound, *viz.* all *malice, guile, hypocrisies, envies, evil speakings.* Do you *desire the milk of the word that ye may grow thereby.* Where spiritual life is, there will be spiritual longings for spiritual food, for the preservation and nourishment of it, for augmentation in each part, not only in the *head* with notions as in children which have the *Rickets*, such are weak in their hands and feet, can't act or go one stroke heavenward. Do you relish most such particular subjects concerning *Grace, Christ, God in Christ*, as your hearts were at first most wrought upon by? you'l think you can never hear enough of these Truths by which you had a *taste how gracious the Lord is: Sincere milk* of the Word, that is not adulterated with humane inventions; pure Gospel is *spiritual*, may not I say *Angelical food*; they long, *bow down*, that with their eyes fixed upon the Propitiatory, on Christ, they may look into the Gospel which the Holy Ghost sends down from heaven; See more of Christ and the grace of God, and get a *sip* whereby they may be fed with *light* in their *love*, admirations and praises of God blessed for ever. The child of God can no more digest some mens *quaint* Orations, others *sublime* Discourses, than *Austin* could *Tullies* works where he found not the name of *Jesus*. The end he proposes to himself in hearing, is that he may *grow in grace*, the *knowledg of Christ*, conformity to him, spiritual and heavenly-mindedness, in likeness to God, *holiness* in all manner of conversation, 1 *Pet.* 1. 14, 15, 16. in *abstaining from fleshly lusts, and having his conversation* honest amongst others, that God may be glorified. Consider, 1 *Pet.* 1. 4, 5, 6, 7.

'Ἀποθέμενοι *Derelinquentes, verbum* 'Απόθεσθε *in pari sensu habemus*, Jac. 1. 21. Grot. 'Αποτίθεσθαι *Est consilia arcana communicare, & in sinum amicorum effundere* Budæus.

2. *Do you grow by the Word?* But your growth being gradual and discernable rather by *others* than your selves, resolve this question.

3. Can you clear your *Regeneration* to your own souls by your living a *new life* and conversation? a new life in holiness, which is called the *life of God*, argues a new, a Divine nature; he is born of God, that is a new man created after God, after his Image and likeness in righteousness and holiness of truth; compare your selves with *Rom.* 6. 4. *Eph. 4th. & 5th.* Chapters. And *Col.* 3. newness of life and conversation is the best evidence of Regeneration. Ye did live like *men*, according to the *course of the world*, (in the age you live in) according to the *Devil*, in disobedience, the lusts of

the fleſh, and carnal mind, the fulfilling your manifold *wills* and pleaſures; do ye now live and walk like the *children of God*; *i.e.* in an holy awe of God, ſerving him with filial reverence, and out of love, in ways well pleaſing to him? Is your fear more to diſpleaſe God than man? your care to pleaſe him rather than your ſelves or others? you lived a careleſs ſecure carnal life; do you live a ſtrict, a ſpiritual life now? Ye were worldly, are you heavenly-minded, and your thoughts and affections ſet on the τὰ ἄνω, things of everlaſting concernments to your precious immortal ſouls. Ye lived in the commiſſion of ſuch ſins, the omiſſion or careleſs performance of ſuch and ſuch duties (your hearts tell you what Miniſters cannot, therefore ſpeak to you only in Generals), do you find through grace now ye dare not, do not, at leaſt, will not do it? Believe it, a change in the heart is beſt diſcerned by a reformation in the life; mens living another life than they did, whilſt in a ſtate of ſin, nature, and unregeneracy, both as to their leaving *known ſins*, and living in the practiſe of *known duties*.

2. Are ye righteous through reputation? after ye were wrought off from a courſe in ſin, to a conſtant courſe in duty, were ye brought off from *reſting* on your own righteouſneſs in careful abſtaining from ſin, performance of duty, to *relye* wholly on *Chriſt* and his *righteouſneſs* for Juſtification? All the children of God ſooner or later are brought over, not only from *ſin* to *duty*, but alſo from *ſelf*, and ſelf-righteouſneſs to *Chriſt*, by faith united to, and ingrafted into him. They ſee their beſt ſervices are impure, imperfect, they need Chriſt and his righteouſneſs, ſo deſire, *Phil.* 3.9. They are brought to this at laſt, though it may be long firſt; faith in Chriſt, the ſeed of it may be wrought in regeneration, long before the perceptible acting and exerciſe of that grace, and (if you will call it ſo, the younger *Twin*) Repentance towards God gets the *ſtart*; for when man has been throughly convinced he has by ſin deſerved hell, (poor creature 'tis natural for him ſo to do) he ſeeks by a righteouſneſs of his own to *climb up to heaven*. *We ſhould do duty as if we were to get to heaven by it; but truſt no more to it, than if we were to go to hell for it*; for failings I mean in the performance of it. Do ye know, believe, ye were made ſinners, guilty, liable to eternal death, upon the *ſpecial verdict* of the Bleſſed Trinity on that righteous ſentence of the Law, the Covenant of Works, *Gen.* 2. 15. by the diſobedience of the firſt *Adam*? and that ye can never be acquitted therefrom but through the obedience of Chriſt

Chriſt the ſecond *Adam* by your believing on him, and his righteouſneſs? have you had the ſenſe of that ſin, that guilt lying upon you, as much as the guilt of the want of original righteouſneſs, corruption of nature, of actual ſins of omiſſion and commiſſion? have you had a ſight of your need of Chriſt, of his perfect righteouſneſs, ſo as to apprehend it as that wherewith alone God is and can be well pleaſed and ſatisfied; and as that which is only ſufficient to juſtifie you in his ſight? Have you by faith applied and appropriated this righteouſneſs to your ſelves, and ſo truſted, *i. e. hoped* in Chriſt after ye heard this word of Truth? *Epheſ.* 1. 7. *This Goſpel of your Salvation*, Epheſ. 1. 12, 13. Do you lay the weight of all your confidence, all your hopes for Salvation, on this *corner-ſtone* Chriſt, God-man, on whom the Church is built? The more after Regeneration ye abſtain from ſin, perform duty, the more will you ſee ſin in your natures, lives, and the guilt of commiſſions and omiſſions; careleſneſs in the performance, if not neglects of duty, (you'l have leſs ſin, but more light, and ſo not have, but ſee more ſin in and by your ſelves) and the more your ſin, unrighteouſneſs, and the impurity and imperfection of your own righteouſneſs, the righteouſneſs of Chriſt, & the perfection of it are diſcovered to you, the more will ye go on *from faith to faith*, and live by it, *Rom* 16. 17.

3. Are you righteous inchoatively, *i.e.* in part, ſome meaſure and degree purified and ſanctified by the Word, and through the *Sanctification of the Spirit unto obedience*? 1. Have you righteouſneſs *inherent*, gracious diſpoſitions, and habitual grace, the graces of the Spirit infuſed into and wrought in you? By theſe is the new nature clearly evidenced. The bleſſed God having created a new man, will not leave off his work till he hath made him a *real* and *conſpicuous* Saint; do you find, as a corrupt nature, remainders of indwelling ſin by evil diſpoſitions inclining you to that which is evil, ſo a ſanctified nature by gracious diſpoſitions inclining, by aſſing you to that which is holy, juſt and good? Do thoſe diſpoſitions the bleſſed Spirit moving you to frequent exerciſe? become habitual, *Rom.* 4. 5, 6. & 7. 14. to the end.

In the unregenerate and unſanctified ones, there are nothing but evil diſpoſitions, which the Devil helping on, grow up into evil habits, and ſtrongly incline them to that which is evil, to love it, and to do it. In the ſanctified, though there be *corruption*, yet there is *grace*; though there be remainders even of *hypocriſie*, yet there is *truth* of grace, and many gracious diſpoſitions infuſed by the Spi-

rit, which by his mighty co-operation with the Word, grow into habits, ſtrongly ſet them againſt all evil, make them hate and abhor it, and byaſs them unto that which is good, making them to love it, *Rom.* 7. 19. they *would do* that good which they do not, and *would not do* that evil which they do; whereas a ſinner, a wicked man, that good that he doth, he *would not do*; that evil which he doth, he *would do*, and he doth it in deſpight of God and man, and his own conſcience, very freely, very willingly, indeed *with all his heart*. Therefore,

2. Doth grace in your heart frequently ſhew it ſelf: 1. By your *hatred* of *ſin*; of every *falſe way* that appears to you by the light of the Word and Spirit ſo to be? And, 2. by your love to holineſs and righteouſneſs, and an *univerſal* reſpect *to all Gods commands*? is the firm and full reſolution of your ſouls, and your daily endeavour, to bring your hearts and lives into as near a conformity to the mind and will of God as poſſibly ye can. Though ye too oft fail in the doing of it, is it the deſire of your hearts and your endeavour to be as good, holy, righteous, as God would have you to be? weaker Chriſtians ſeeing many failings in their duties, much ſin in their hearts, little good done in their lives, conclude they are not regenerate, they ſhould diſcern and bewail that they are *ſanctified but in part*, and pray and ſtrive that they may be *wholly*. Had they not been regenerate, they could not have ſeen that ſin which they ſee, nor have done duty; and had they not been ſanctified, they could not have ſo hated ſin which they ſee, and ſo loved righteouſneſs, as to be much troubled that they do ſo much of the one, ſo little of the other.

3. That ye may know whether you have not only gracious diſpoſitions, but habits, the graces of the Spirit in you, Chiefly have an eye to your work, buſineſs, and employment in the world. True, *Paul* did not ſome good that he would, did do ſome ſin that he would not; yet he did *abſtain from much evil, do much good*; Who ſo much as he? the weakeſt, pooreſt Saint does ſome good: that is not only his profeſſion but his trade, his calling. Ye cannot but know what work you have been doing, and done ſince you came into the world. What good have ye done in your places and generations? *Job.* 5. 28, 29. they that ſhould have minded things of concernment, did many frivolous things or actions that ſhould be done, but not aright according to Gods appointment; and many *miſchievous acts* ſhall ariſe to condemnation; and they which have done

atia hæc di-
na eò in
nditur electis
peragant
iones ordi-
as in finem
æ eternæ.
quinas, Qu.
ſput. de Virt.
t. 10.
Νὲ τὰ ἀγα-
ποιήσαντες
Νὲ τὰ φαῦ-
λα πεϱξαντες
ἐϱγα λαπϱασ-
ν, is oppo-
to ὁ ποι-
ἀλήθειαν.

done *many* and many a *good act* and deed, good for their kind, and the manner of their doing of them from good principles, and for right ends, ſhall ariſe to the Reſurrection of life, a life in glory; remember as much as ye can of your good actions. Try them by the Touchſtone; do you think they will abide the *trial* another day, at the *day of judgment*? Oh that there were a heart in all of you to do all that has been deſired in the ſight of God! then I am ſure you will.

4. Above all, try whether you have in all been upright and ſincere, and righteous before God: Do you give God his due, and to men theirs, and do both as under the eye, in *the ſight of God*? The *Formaliſt* gives God *part*, not his whole due, his body, not his ſoul; his cap and knee, but not his heart; *he regards not God, and God regards not him.* The meer *Moraliſt* will give *man* his due, he either reſpects or fears him, but will not give *God* his; he gives to God very little, if any at all; *he cares but little for God, and God as little for him.* The hypocrite pretends to give both *God and man* their due; carries it ſo as if he would have others think he doth it; but God ſees him, ſees he doth all to be *ſeen of men*, nothing as in the ſight of God, he hath *his reward.* Only the truly righteous gives (as well as he can) *both God and man their due*, and doth both as in the ſight of God; *his eye is upon God*, and *to him God looks*; him God approves, and will accept of notwithſtanding all his failings. One that is upright and ſincere, is *righteous before God.* By theſe plain characters you may diſtinguiſh him from an hypocrite:

Ubi homo Deo non ſervit, quid in eo putandum eſt eſſe juſtitiæ. Aug. de Civ. Dei.

1. In general, he is one that *walks with*, and *before God*, Gen. 24. 40. & 48. 15. through his whole converſation, which way ſoever he goes, and every ſtep he takes. More particularly,

1. He hath always an eye to Gods *precepts*, as *Pſal.* 16. 8. *He ſets the Lord always before him, that he may not be moved*; ſo he ſets Gods commands before him that he may not be *miſtaken* or *miſled.* So he walks in the Law of God, in his ways, *Pſal.* 119. 1, 2, 3, 4, 11, 30. 97, 142. yea, *v.* 6. *He has reſpect to all Gods commands*; when he perceives a call to duty, a command from God, immediately in the fear of God, and the ſtrength of Chriſt, he ſets upon the performance of it, *Gal.* 1. 15, 16. he ſtands not to *confer and conſult with fleſh and blood*, any man living, not the Apoſtles themſelves; they might wonder, ſuſpect him, ſo diſſwade him from preaching, *v.* 13. you have been a known notorious perſecutor, who dares hear, truſt you? who will believe you? or adviſe him

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in prudence to forbear a while, till Christians were better satisfied concerning him. Hypocrites are much ruled by, they take for *Doctrines* and Canons the *commands of men*. 'Tis not the *Will of God*, but of *others*, or their *own will*, that is the rule they walk by. Have they at any time any respect to any of Gods Commands? They'l pick and chuse such as they can make to suit their humour, and serve their interest and reputation.

2. To the Lords *Threatnings*, Gen. 49. *How can I do this*, saith holy *Joseph*, *and sin against God?* If I should do it, my *Master* may be angry, my *God* much more; *Adulterers*, *God* (that sees them, though others should never know of it) *will judge*. One that is upright, serves God with reverence and godly fear, as knowing that even *our God is a consuming fire*, Ps. 119. 120. *Ex.* 1. 15. That wicked King spake to the Midwives, his word was a Law, *vers.* 16. ye *shall kill* the male Children of the *Hebrews*, or lose my favour, your Office, or dye your selves, *vers.* 17. but they feared God, that commanded, *You shall not kill*, and threatned, *Gen.* 9. 6. if ye do, ye *shall dye*; and did not as the King commanded, but as God. They *saved the Children*, Acts 4. 17, 18, 19. Dan. 3. 15, 17. A real Saint *fears God and the King*; an Hypocrite stands only in some awe of the Civil Magistrates and the Laws, and his fear towards God is *taught by the precepts* and edicts of *men*. *Es.* 29. 13. Whatever Country he lives in, he will be of the same Religion the chief Magistrate, and such as are in greatest power and authority are of; and will change his Religion, Opinions, Practises, as the times and the Laws in force change.

3. To the Lords *Promises*, Psal. 119 166. on them his hopes for salvation hang: That he hopes for, and so *doth Gods commands*. He walks with God, because that God has promised to be *his God*, who is *Alsufficient*, to make him happy here and for ever, *Gen.* 15. 1. As Hypocrites fear men more than God, so they look to get more by pleasing men than God; they look to what the *World* promises, to what their *own hearts* promise them. If they do as others, serve God, they shall get acquaintance, into credit, and gain thereby. *Their care is not to serve God, but to make God and Religion to serve them*; to serve themselves of them. A Saints care is to please God, he looks for all from him, he looks on all creatures as broken Reeds, empty Cisterns, as creatures that can do him no good without God. Through the Promise, he looks on God as God, as Almighty, Alsufficient, and verily believes, since God can-

cannot lye, that he will lay out his Almighty Power and Alsufficiency, not only for his protection, but also his temporal, spiritual, and eternal good: So he walks with (as the Apostle renders the Word) *pleaseth God, that's all his care.*

4. To our Lords *Presence*, to Gods Alseeing Eye; Pharisaical hypocrites, *Matt.* 6 *do all to be seen of men*; Pray in Marketplaces, blow Trumpets when they give Alms; their charity that fills the Bellies of some, shall fill the Ears of all. *Come and see my zeal*, saith *Jehu!* Did ever *Moses*, *Phinehas*, or *David*, or any of the Lords faithful, zealous Servants say so? No, an *upright Saint delights in secret holiness*, and takes infinitely more content in *being* and *doing* good, than in *being known* to be and do so. There's many an Hypocrite that seems much *better than he is*; and many a poor Saint that is really much *better than he seems to be.* At all times he doth all to be seen of God, and is much in private duty, where he can be seen only of him that *sees in secret.* He *prepares his heart*, and then, *Psal.* 116. 14. pays his Vows to our Lord before all his people; yea, as *Jotham*, 2 *Chron.* 27. 6. he prepares his *ways* before the Lord his God, *i. e.* his counsels, designs, (State-affairs) and all his actions, as under Gods Eye, knowing God stood a *spectatour* overlooking him, an *eye-witness* observing him, a *Judge* that would call him to account. *Paul*, 2 Cor. 12. 13. spake *before God in Christ*, he was not as many that corrupt the Word of God, but as *of sincerity*, *as of God*, *in the sight of God spake he in Christ*, 2 Cor. 2. 17. So he commended himself to every mans Conscience in the *sight of God*, 2 Cor. 4. 2. that his care of Souls in the sight of God might appear to them, 2 *Cor.* 7. 12. Sincere hearers present themselves before God, *Acts* 10. 33. He says not, we are present before thee. Some hearers, like *Simon Magus*, have hearts altogether corrupt, rotten, stark naught, not in the least *right with God.* When he saw the Word of God prevail'd more than his Sorceries, got his Disciples from him, and his Reputation was gone, he turns, hears for company, believes also, makes such a profession, as he was Baptized; his heart was set on the advantage he might have if he could Preach, and also procure from the Apostles the faculty of giving the Holy Ghost. Others have hearts like *Amaziah*, *not perfect*, 2 Chron. 25. 2. not perfectly sound and sincere; such will fall away as he did, *vers.* 14. The Apple you find *under* the *Tree* looks well, look wishly, and you'l perceive some *specks* within, and see 'tis *rotten at the Core.*

A real Saint is one well known, *not to the World*, to *God alone.*

Ἐβουλετὸ γνῶ ὦ δοχεῖν ἀλλ' εἶναι χρηςὸς, ἢ ἐαυτὸ &c. G. Nyssen, or *de vito.* S. P. *Ephrem. Syri.*

How

How gallantly did *Joash* demean himself as a Religious Prince, a zealous Reformer! he did that which was *right in the sight of the Lord, all his days, i.e.* all the days of *Jehoiada*, all his days wherein he instructed him, 2 *Chron.* 24. 3. 2 *Kings* 12. 2. His Tutor, a godly man, had an *eye to him*, and *upon him*, and he an *eye to his Tutor*, a respect for him, and thence did that which for the matter of it was right in the sight of the Lord; in a good mood was more forward and zealous in repairing the House of God than his Tutor, *vers.* 4. 5, 6. chides him; but, *vers.* 17. 18. as soon as *Jehoiada* was dead, out of sight and hearing, he fell to his own Course and *Bias* again, his eye being only to the Lord's people; and the Lords Minister, though he did *what was right in the sight of God, his heart was not right with God*; he took up the Religion of the fawning Princes of *Judah*, That was more for his turn, his interest now. But would he not repent if any of the Lords Ministers would boldly tell him of his backslidings? No, many did, *vers.* 18, 19. them he *regarded not*. *Jehoiada's own Son* did, and he gave express order they should Stone him. So, many are righteous before men, that godly Ministers, good people may have a great opinion of them; they carry it cunningly, whilst godly Ministers, Parents, Friends, Acquaintance live; yet are Hypocrites and *gross Dissemblers before God.*

Da Fulchra Laverna, Falere da Justum, sanctumq. videri, Horat.

5. But the occasion calls louder upon me than the time, and constrains me to be thus abrupt, (to omit the remainder of this, and the use of consolation, which will take up another Sheet, and may come to your view.)

Therefore stay, *Sirs*; Ye that have *heard Mr.* Charnock *Preach*, yea, if there be any such here, that *first gave your own selves unto the Lord, then unto him by the will of God*, ye will hearken, ye will be exhorted and prevailed with.

Is it? Is it not? I know it is, your hearts desir, to be received into the Kingdom of your Father, and be perfectly glorified: Let it be your constant care and endeavour to be found still amongst the righteous, to shine in grace, in holiness and righteousness, in light and love, faith and new obedience; above all, in uprightness and sincerity. Be ye *righteous before God*, in his All-discerning eye, not only in your own, or other mens eyes, which may soon, easily be dazled, blinded, and so deluded by you. At your leasure weigh these Scriptures, 1 *Thes.* 4. 1, to 10. *Luke* 1. 75. and 1 *Thes.* 3. 12, 13.

Thus

Thus ye will Embalm the Deceaſed, put him in the beſt Repoſitory, and *preſerve* in your minds his *Remains*. Ye are to *eternize* the name of that Reverend and Excellent Divine, your faithful Paſtor, Mr. *Stephen Charnock*, a name of precious and eternal memory; ye are to *follow his faith*, to *walk* in the *way of righteouſneſs*: you ſaw how he went before you. My obſervation of his walking, growth, and perſeverance in the way that is called Holy, makes me conclude, that he was,

1. *A ſincere Convert*, born of the Word and Spirit, the ſeed of Grace and Righteouſneſs ſprang up betimes in his heart. The Deed of Gift, or rather Copy of it, which ſhewed his title to Heaven, I believe periſhed with his Books in *Londons* flames; and I have forgot the particular places of Scripture, by which he was moſt wrought upon, which were there inſerted. That it was *pure Goſpel* is evident (whatever any (that heard him not) may think or have heard of his Preaching but Morality or *Metaphyſicks*) in all his Sermons, Prayers, Converſation, *Goſpel-light* appeared to each that had any thing of the ſpirit of diſcerning, and *Love did abound more and more in knowledg, in all judgment and experience.* How would he deeply ſearch into, and prove things that differ (which many others at firſt view would well *approve* of) and *allow* only what he found pure and excellent, whereby he might make himſelf, others ſincere, without offence, and to be filled with the fruits of righteouſneſs.

For this I had him in my heart, at my firſt acquaintance with him in *Cambridge*, Thirty ſix years ſince; I found him one that, *Joſiah*-like, had *turned to the Lord with all his heart, all his ſoul, and all his might*, and none like him; which did more endear him to me. How had he hid the Word of God, in a fertile ſoyl, a *good and honeſt heart*, which made him *flee youthful luſts*, and Antidoted him againſt the infection of youthful vanities! *His Study was his Recreation; the Law of God all his delights.* Had he it not, think ye, engraven on his heart? He was as choice, circumſpect and prudent in his election of *Society*, as of *Books* to converſe with; all his delight being in ſuch as excelled in the Divine Art of directing, furthering, and quickening him in the way to Heaven, the *Love of Chriſt* and *Souls*. Moſt choice he was of the *Miniſters* that he would hear; what he learnt from Books, Converſe, or Sermons (that which affected and wrought moſt upon him) he *prayed* over till he was *deliver'd* into the form of it, and had *Chriſt*,

Grace and the Spirit *formed* in him. True, he had been *darkneſs*, and then (he ſaid) full of *doubtings*, *fears*, and grievouſly peſtred with temptations. 'Tis in the *night* the ugly *Serpent crawls* forth; alas, he was to be trained up, as he might *counſel* and *comfort* others; but God vouchſafed to dart ſuch raies into his heart, as gave the light of the knowledg of the glory of God in the face, the perſon of Jeſus Chriſt. So was he made light in the Lord, and believing on Chriſt, and God in him, filled with inward peace and comfort.

Ἀνυποκριτῶς ἐκ ὅλης τῆς καρδίας πιστεύων ᾧ πάντη τῇ ψυχῇ ἐμαλτεύων. Clem. Alex. Strom. lib. 6.

2ly, He was a *ſound Believer*, and oft ſaid he eſteemed his own righteouſneſs as none at all, nor would he be found in it; 'twas impure, imperfect, defiled, *ſtain'd like a menſtruous cloth*. All his deſire was to be *found in Chriſt*, and arrayed with the fine linnen, clean and ſhining, the righteouſneſs of the Saints. One *excellency* of this excellent Divine lay in his knowledg, belief of, and the ſoundneſs of his judgment, to clear unto the underſtanding of others fundamental Truths, *viz.* concerning the firſt Covenant, the apoſtacy and defection of our firſt Parents, (by which term the Fathers in the Primitive times judiciouſly delight to delineate the fall of *Adam*, and ours in him.) The firſt promiſe that Πρωτο ἐυαγγέλιον, concerning Chriſt the ſeed of the Woman, and that before the Judiciary ſentence paſt; The Covenant of Redemption, the New Covenant of Grace (which filled up the greateſt room in his head, heart, meditations, prayers and diſcourſes) the nature of Original ſin, want of original righteouſneſs, corruption of nature, impoſſibility of being juſtified by the Law, by Works, Juſtification by Chriſt, by faith in him, the ſufferings of Chriſt, Regeneration, *&c.* and the love of God in all.

How oft have we found him (as if he had lately been with *Paul* caught up into the third Heaven, and heard unſpeakable words) magnifying and adoring the mercy, love, and goodneſs of God, the freeneſs, and the riches of his Grace, in giving the *promiſe* before the *ſentence*, giving Chriſt, righteouſneſs and faith in him? *Oh!* ſaid he oft to this effect, *the grace of God!* the *freeneſs* and *exceeding riches* of his grace, who is *rich in mercy*, for his *great love* wherewith he hath *loved us!* he was pleaſed to make us *veſſels* of *grace* and *mercy*, when he might have made us veſſels of *wrath!* That ever the Lord ſhould have thoughts of mercy on ſuch *ſinful* creatures, ſuch *vile* wretches, worſe than worms or *Toads!* They have *poyſon* in them, but no *enmity againſt God*. Oh that God ſhould

ſhould give *his Chriſt for us, to us*, and *faith* in Chriſt, both work it, and preſerve it in us!

Yea, he was one that *lived by faith*, and he is gone to *receive the end of it, the ſalvation of his ſoul.*

3*ly*, He was no *Solifidian*, but being ſanctified in part, truly righteous: 1. Having infuſed *habits* of grace and righteouſneſs in him, light and love, faith and hope, inclining him to walk in *new obedience*, and worthy of the Lord unto all pleaſing.

Δικαιωσυν
οικοδόμιν
ἐν ᾧ τὰ λο
γία τῆς ἀλ
γιθείας ἐγ
χαραχται.
Clem. Alex
Adm. ad
Gent. p. 167

1. *Knowledg*, without which the heart is not good; *he knew the grace of God in truth*, and through grace had treaſured up a large ſtock of ſaving, ſolid, practical, experimental knowledg, which furniſhed him with great abilities, not only to *convince gain-ſayers*, which crept in as new lights, of their broaching old errors; but (wherein he did moſt delight) to *give knowledg* and *diſcretion* to weaker Chriſtians, and to illuminate and *inſtruct* the righteous. Many able Miniſters loved to ſit at his feet, for they received by one Sermon of his thoſe inſtructions, which they could not get by many Books or Sermons of others. His heat and zeal for the honour of God, and the good of ſouls, was proportioned to his light; he was as much a *burning*, as a *ſhining* light.

2*ly*, As for his ſparkling *love*, he had bowels of compaſſion for ſinners to *ſnatch* them out of the flames, and for Saints to *direct* them into the *love of Chriſt*, of holineſs and righteouſneſs.——— I need not ſpeak unto you of his Preaching: How oft *went he to children of light walking in darkneſs*, to cheer and revive them with *cordials*, wherewith the Lord had uſually refreſhed him! This *great Phyſician of ſouls had great practice*, and was rarely found out of his ſtudy, where he was commonly immured five days in the week, twelve hours each of thoſe days. (I will not ſay as ſome, to make one Sermon, I know he had other work there); *unleſs gone to viſit and relieve his Patients.*

3. For his *Hope*, he might appeal to God and ſay with *David*, *Lord, I have hoped for thy ſalvation*; the great and glorious, the promiſed rewards, eternal life and glory; and ſo have *done thy commandment*, as the righteous have; *he had hopes in his death.* 'Twas his longing deſire, and his hopes were that he ſhould ſhortly be in that *ſinleſs eſtate* in Heaven, where there is the Ἀκμὴ, the perfection of grace and holineſs. Hypocrites fancying ſomething they know not what of the glory and happineſs of that place, I believe ſometimes have deſires to go to Heaven when they die, and hopes Pſal. 119. 166

they ſhall go, thinking themſelves *too good for hell*, and better than many others; but ſure they would reach and purſue more after holineſs and perfection, were their deſires after, and hopes for Heaven real and ſincere: but as to Mr. *Charnock*, theſe gracious diſpoſitions inclin'd him,

1*ly*, To *love righteouſneſs*, to cheriſh, countenance, and encourage holineſs, and to *hate iniquity*, to reprove ſin where he found it, though in his deareſt friends (imitating his Father in Heaven, who is not only an *all ſeeing* God that eſpies ſin where ever it is, but ſo holy, pure and perfect, that he hates ſin where ever he finds it), yet his reproofs never *brake* the head, but *heal'd* the heart, went down ſmoothly like *precious oyl*, being compounded of ſuch ingredients, much Chriſtian meekneſs, prudence, compaſſion, love as well as zeal. Yea,

2. Grace in the heart ſet his hands at work, the work of *righteouſneſs*, made him only mind that work, and ſo much abound in it. Should you bring me many eminent Saints, choice Miniſters, yet I believe I may ſay without adulation, Mr. *Charnock* did *labour more than them all*. I am ſure (though I do not particularize them) his *works* will be had in remembrance, and *praiſe him in the gates*.

So I queſtion not but the Lord did accept him, 3*ly*, As *Righteous in his own eye*; though I ſay, it may be you obſerved ſome failings in him. That which I wiſhly looked for, and am perſwaded I found in him; (for ſo far as 'tis in man to judg, it ſeemed to me the moſt ſparkling *Jewel* in the *Crown* of Glory which he wore upon his head) was *ſincerity*; he would give God his own, himſelf, ſoul and body a living and an acceptable ſacrifice, his whole heart, his life, which he ſpent in the ſervice of God, and of the faith of his people, (I remember (if I miſtake not) ſomething he reply'd to one that told him, If he ſtudied ſo much, 'twould coſt him his life; to this effect. *Why! it coſt Chriſt his life to redeem and ſave me.*) His time, which he husbanded beſt to that end; his Talents, Parts, Gifts and Graces. He was careful to *watch* over his heart, that he knew too well to truſt, and againſt *ſpiritual pride*. 'Twas apparent he had frequently been with God in the Mount eſpecially at Sacrament-ſeaſons (when Chriſt is as it were transfigured, *lively crucified* before his people, and looks with a moſt amiable countenance, *white* and *ruddy*) his *face* then, and after his *converſation*, ſhone in holineſs; yet ſuch was his humility, he himſelf took no notice of it, though others did obſerve it with admiration; he would *adhere* to Chriſt;

Chriſt, obſerve his Ordinances according to his preſcription. And his main care was always to worſhip God in ſpirit and in truth.

2*ly*, As to himſelf he watched and kept his *garments*, as he kept himſelf *unſpotted from the world.*

3*ly* He gave *others* their *due*; one inſtance whereof, he was a *Preacher of Righteouſneſs.* He, or rather Chriſt in him by the bleſſed Spirit preached in ſeaſon and out of ſeaſon, ſometimes to ſuch as would not be perſwaded. But,

4*ly*, Eſpecially to his *Flock*, whether many others came flocking like Doves unto the windows, that he might better fulfill this righteouſneſs of his *Office.* He did τὰ ἑαυτῦ πρᾶτ]ειν καὶ μὴ πολυπραγμονεῖν, which as *Plato* affirms, ϕιλοσοφία ἐϛι, or rather as the Apoſtle exhorts, he did *ſtudy to be quiet*, and to mind and *do his own buſineſs*; and all his care was to work out the ſalvation of himſelf, and of his people.

Indeed not long after he had received light himſelf, when the Lord by his bleſſing on his endeavours had qualified him for it, ſuch, ſuch was his love, he gave forth light unto others, inviting them, and ſaying, *Come and ſee Jeſus.*

1. In *Southwark*, where ſeven or eight in that little time Providence continued him there, owned their converſion under God to his Miniſtry, and were the *ſeal* and *Letters Teſtimonial* thereof. Then in the Univerſity of *Oxford* and adjacent parts. After in *Dublin*, where it might be ſaid of his, as it was of the Lords preaching in the land of *Zebulon*, *The people which ſat in darkneſs ſaw great light: and to them which ſat in the region of the ſhadow of death light ſprang up.*

And laſtly, in this great City, where his ſphere being not ſpacious enough for ſo great a light, was enlarged. Here he intended to have given forth a compleat body of Divinity; but alas! after he had demonſtrated the Being and Exiſtence of God, this Sun ſet before he had gone over half of his tranſcendent Excellencies and Perfections.

The laſt ſubject he treated on and finiſhed, was the *Patience* of God. He was looking what to ſay next of the *Mercy*, *Grace and Goodneſs of God*, which he is gone to ſee and to admire; for he found that which he moſt looked and longed for, *The mercy of our Lord Jeſus unto eternal life* in heaven, where he *ſhines* now.

Indeed all the while he was upon the Attributes of God, he moved with that extraordinary ſtrength and celerity, 'twas an argu-

ment

ὁ ἥλιος ἐμπρέων κατὴν ἐκφυσιαν ἀπεύθη ἢ γνάσιν τῆ δικαία δὲ γάπης θεῦ ἐς τὴν ἁγίαν ὄρυν.
Clem. Al. l. 6. p. 667.

ment of his near approach unto his center, his *everloſting Reſt*; and if it be true, as ſome ſay, that the Soul doth *prominere in Morte*, his words were too true Predictions, and from his Soul, when he ſaid that concerning Divine patience would be his *laſt* Sermon, which the Lord grant may prove Salvation to all that heard him. Let me adviſe you, dry your eyes, he is tranſlated to Heaven *to ſhine forth.*

Here your *Timothy* was ſomething obſcured by *manifold infirmities*, a crazy Body, weak Eyes, one dark, the other dim; a Hand that would ſhake ſometimes, an infirm Stomack, an aking Head, a *fugitive memory*, which after it had failed him ſometimes, he would never truſt again; but *verbatim*, pen'd and read all his Notes; whereas till of late years, in Preaching he never look'd within them: more by a little *Paſſion* or choler, which through grace he turned into the right channel: moſt of all by foul and *falſe Aſperſions* caſt upon him, as if he was Melancholly, Reſerv'd, Unſociable; to which, all his acquaintance will give a character of him diametrically oppoſite. How cheerful, free, loving, ſweet-diſpoſition'd was he in all Companies where he could take delight! He was their *Love*, their *Delights*.

Well, your *Stephen* has ſeen the *Glory of God*, and *Jeſus* at his right hand, *in the Glory of the Father*, and now he ſhines forth as a Star, *as the Sun* it ſelf for ever and ever. I know it, the Word of God is Truth, *They that turn many to righteouſneſs, ſhall ſhine as the ſtars for ever*, Dan. 12. 3.

R. F. Jachiades *in* Dan. 12. 3. *cum Verſion. Conſtant. L'empereur.*

As a Learned *Rabbin* comments upon the Words, They that in their life-time followed the righteouſneſs of God, and were the adjuvant cauſes to make others to work and do righteouſneſs, ſhall attain to a more eminent degree of light and glory from the brightneſs of the *Shechinah*, or the Divine Preſence, and their faces ſhall ſhine as the face of *Moſes* did, when he had been long *fed* with, and lived upon the *Divine-light*, and that for ever; for they ſhall *ſin no more*, as here, as oft as they ſinned, they loſt degrees of the excellency of their dignity; but ſhall with an *abſolute perfection* be made perfect: Then alſo, whatever did let and oppreſs their ſhining forth, *viz.* the *Captivity* (we may ſay *Temptations* to ſin, or their being in part *carnal* and *ſold under ſin*) *Satan*, and the *evil figment*, or remainders of corruption ſhall ceaſe.

And you know that your Sun which is now ſet, did follow after holineſs, and rejoyced as a ſtrong man, a *Giant* to run that race; the

the light of his Doctrine was pure, *perfect*, *ſure*, *right*, enlightning the eyes, converting the ſoul, making wiſe the ſimple, and rejoycing the heart.

Your Teacher was, though not a perfect man, a *perfect Miniſter*, thorowly accompliſh'd by the Spirit and the Word of Truth, the *Old* and *New Teſtament* (I never in all my life knew any that had attained near unto that skill he he had in both their Originals, except Mr. *Thomas Cawton*) unto all thoſe four *good works* of the Miniſtry, 2 *Tim.* 3. 16.

1. *Doctrine*, *i.e.* clearly to Expound, 1. the Promiſe, the Covenant of Grace, the Goſpel. 2. The Law, and ſo to Preach over the Apoſtles whole Syſtem of Divinity, *Faith and Love*, *which is in Chriſt*. In this which is the only true Divinity, he was a moſt judicious, ſolid and ſound *Divine*. As for, The *Credenda* & *Agenda*. 2 Tim. 1. 13.

2. *Reproof*; he was an able and an *Orthodox Divine*, a *Profeſſor* in Divinity, able to convince of every ſin, to refute every error, to demonſtrate the πρῶτον ψεῦδος, of each Antichriſtian, or other falſe opinion.

3. For *correction* and reſtauration of any that through infirmity or temptation had fallen into ſin to the wounding of his Conſcience, he was an excellent *Caſuiſt*, a moſt experimental Preacher, a moſt diſcreet and experienced Divine.

4. For *inſtruction in righteouſneſs*; he knew the way to Heaven, and how to conduct and take his Hearers along with him. He was a moſt *Powerful* and *Practical Preacher*. He was ſo, but now *he is not*.

He is not ſo to you.——All that I ſpeak, I ſee doth but renew your grief: but moderate your ſorrows; Yea, *ſorrow not*. Read what Dr. *Bates* in his Funeral-Sermon on Dr. *Manton* cites out of *Chryſoſtom*, pag. 47. yea, read the Text, 1 *Theſ.* 3. from *v.* 13. to the end. Mr. *Charnock* his *ſoul is gone*, his *body* will be raiſed to be *for ever with the Lord*.

You'l ſay you *weep* for *your ſelves*: truly, well you may; yet think not becauſe he hath left you, that you are *left of God*. I own it, your loſs is ſo great that it cannot be repaired but *by God* himſelf. Continue in Prayers, that God would pleaſe to raiſe you up a Paſtor, by whoſe Miniſtry you may be called more and more effectually to the obtaining of the *Glory of our Lord Jeſus Chriſt*.

Were I to ſpeak to Mr. *Charnock*'s people, I ſhould beg of them to be moſt circumſpect and prudent in calling one to eſtabliſh you;

if

if they could meet with, to chuſe ſuch a one as he was, a powerful Preacher, a good Caſuiſt, a judicious Divine, a Doctor, yea, Profeſſor in Divinity. I know not what more to adviſe; pray I will, ſince a *Chariot* of *fire* hath parted Mr. *Charnock* and you, that a *double portion* of his Spirit may be, and reſt on him whom the Lord ſhall chuſe, and direct you to pitch upon, to ſucceed him, that whilſt you are crying, *my Father! my Father!* the *Chariots of Iſrael*, and the *Horſemen* thereof! the enemy may not purſue your Souls, break in upon, rout, ſcatter and *divide*, and ſo *ruine* you and your Congregation. *Amen! Amen!*

FINIS.